

# SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. I



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# A GENERAL INDEX

TO THE

NAMES AND SUBJECT-MATTER

OF THE

## SACRED BOOKS OF THE EAST

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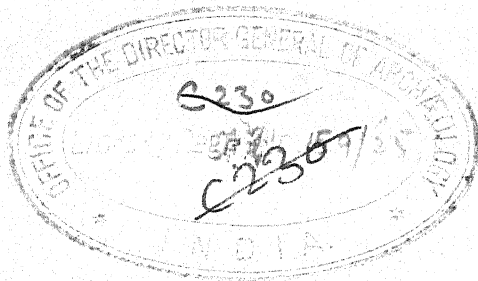
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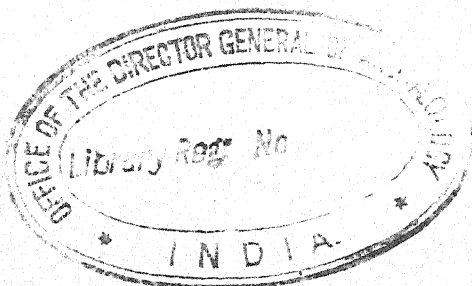
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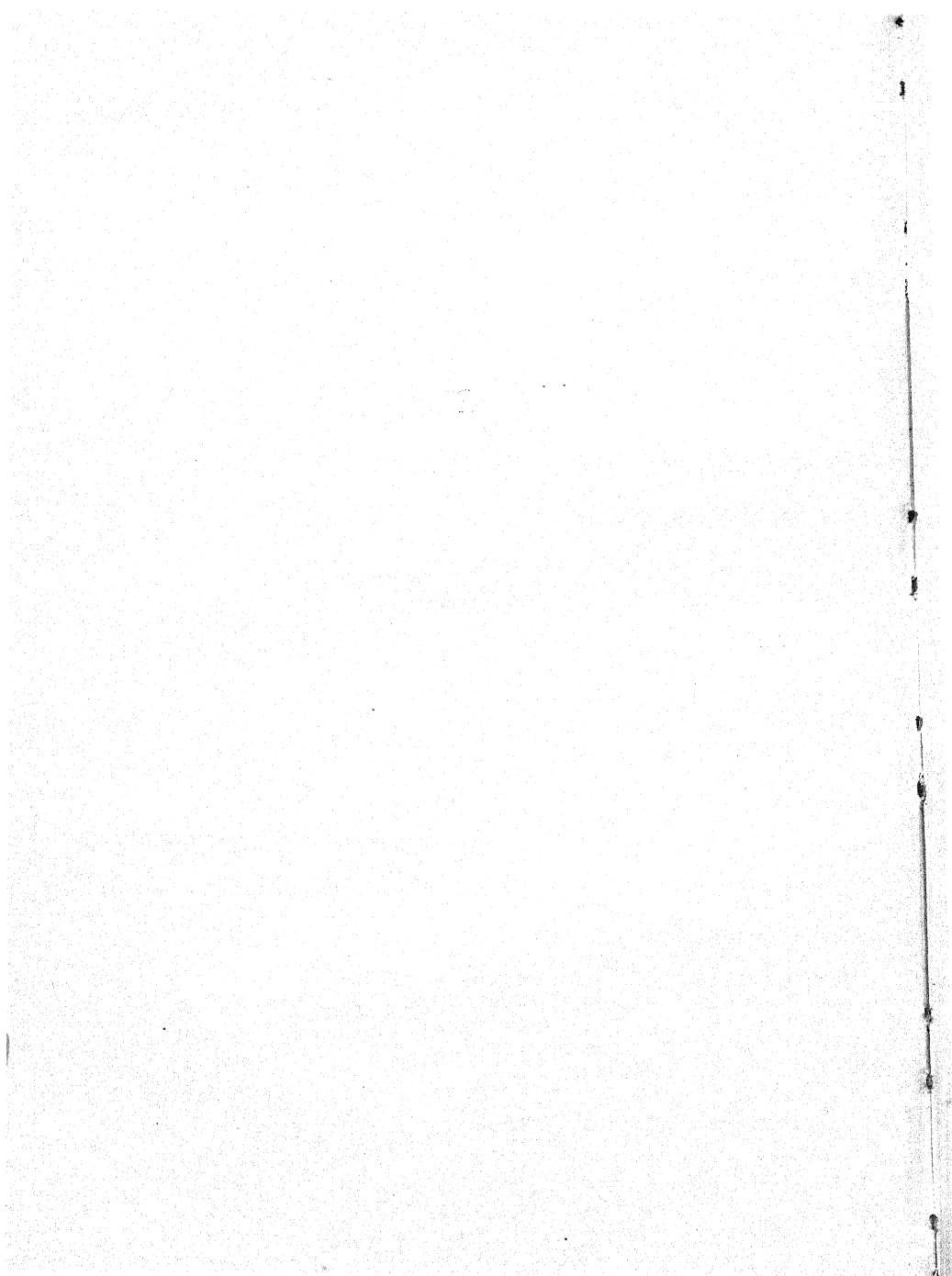
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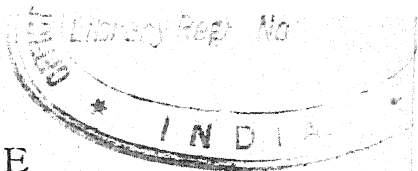
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## PREFACE

BY PROFESSOR MACDONELL

THE period covered by the inception, the publication, and the completion of the *Sacred Books of the East* exactly coincides with the thirty-four years that I have spent in Oxford. When I matriculated, Professor Max Müller, the editor of the series, was about to begin work on the first volume, which appeared while I was still an undergraduate. I lost no time in making his acquaintance, for it was the influence of one of his works that had stimulated me to begin under Professor Benfey the study of Sanskrit at the University of Göttingen, when I left school nearly two years before. During my undergraduate days and later I owed much to Professor Max Müller's advice and encouragement in regard to my studies, which have ever since followed, as far as Sanskrit is concerned, much the same lines as his. I consequently always took a lively interest in the *Sacred Books* edited by him as they successively appeared during the course of a quarter of a century, no fewer than thirty-six volumes having a more or less direct bearing on my own work, and fourteen of the translators being personally known to me. Professor Max Müller lived to see all but one of the forty-nine volumes published under his supervision. Now the fiftieth and concluding volume is at last finished when I myself have already arrived at advanced middle age. Owing to my early relations with the editor and my interest in the series ever since, I am glad to have this opportunity of accompanying with a few words by way of preface the volume that brings the series to an end.

The *Sacred Books of the East* include all the most important works of the seven non-Christian religions that have exercised a profound influence on the civilization of the continent of Asia. Of the Indian religions the Vedic-Brāhmanic system here claims twenty-one volumes, Buddhism ten, and Jainism two. Eight volumes comprise translations of the

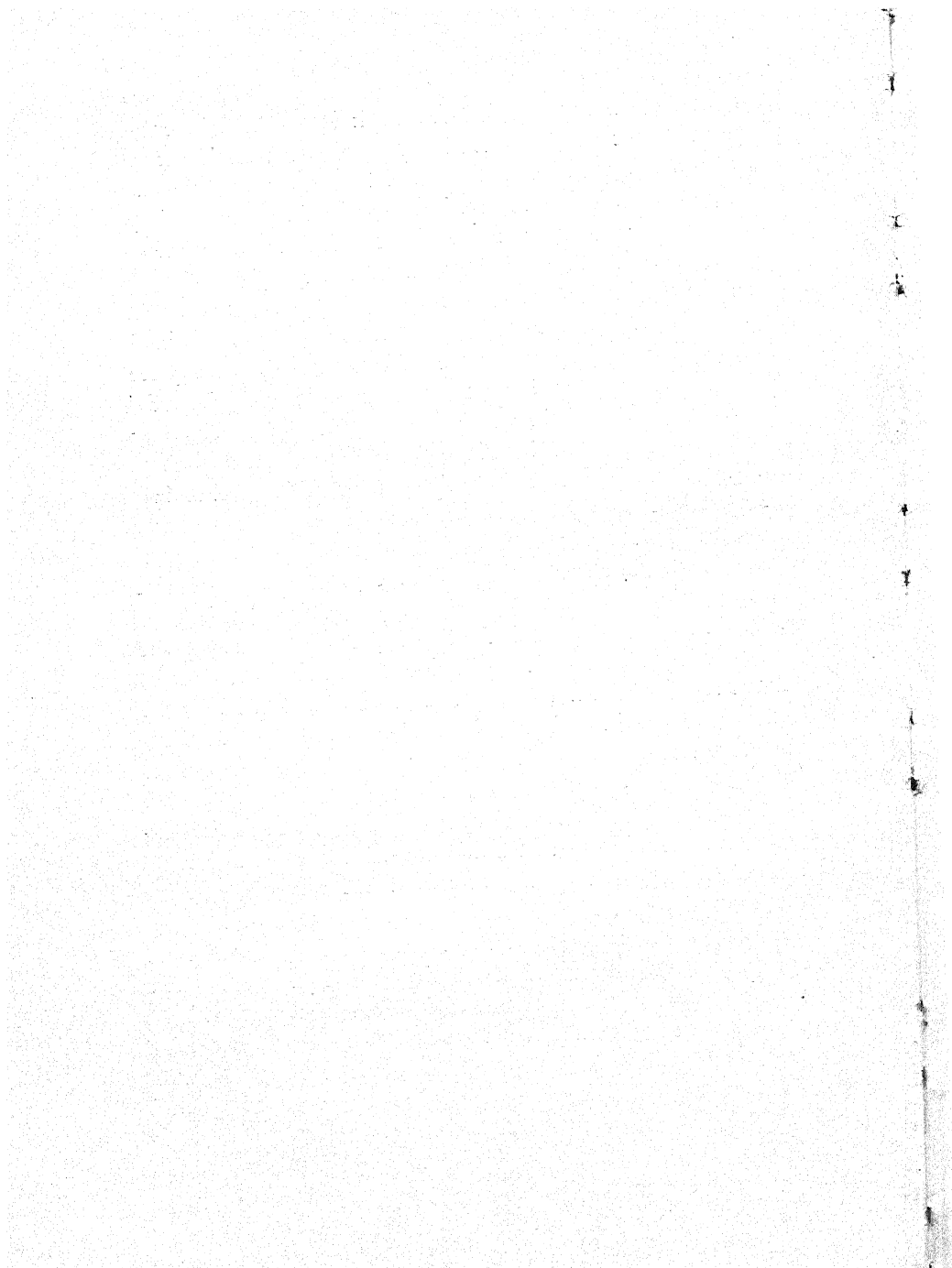
sacred books of the Persians. Two volumes represent Islām, and six the two main indigenous systems of China, Confucianism and Tāoism. This great undertaking, planned and edited by Professor Max Müller, has been carried out by the collaboration of twenty scholars, all leading authorities in the special departments of Oriental learning to which the works translated by them belong. By thus rendering these religious systems accessible as a whole to the Western world in authoritative translations, Professor Max Müller for the first time placed the historical and comparative study of religions on a solid foundation. But with that large view of the aims and needs of scholarship which distinguished him, he saw that the investigation of the vast material here collected could not become thoroughly effective without the auxiliary aid of a separate index volume presenting that material thoroughly digested and exhaustively classified. This work he entrusted to Dr. Winternitz, who at that time was resident in Oxford and had been assisting him in bringing out his second edition of the *Rigveda* with the commentary of Sāyaṇa. The result, after various unavoidable delays, is the present volume, in which the end in view has been most successfully accomplished by the compiler, now Professor of Indian Philology and of Ethnology in the German University of Prague.

The experience of many years has made me a convinced believer in the great value of full and comprehensive indexes as aids to the scholar, not only because they save his time, but because they tend to render his results more comprehensive. This is especially true at the present time, when the field of research has become so greatly extended in all directions. The view which prevailed among Oriental scholars in my student days was very different. About thirty years ago an eminent Sanskrit scholar began the publication of the *editio princeps* of an important and intricate work, which when completed appeared without an index. The editor declined to yield to the suggestion that he should supply one, declaring that those who wished to consult the book on any point ought to be compelled to read it through. I feel convinced that as a consequence of this attitude, research has been retarded in the

branch of learning to which the work in question belongs. Even in recent years I have hardly ever seen an index to Oriental works that has not seemed to me too meagre and consequently inadequate as an instrument of research. Very different is the character of the present substantial volume of 684 pages, which Professor Winternitz has compiled with so much thoroughness and industry. I feel no hesitation in stating that it is the most comprehensive work of the kind that has yet been published. For it is not merely a complete index like vol. xxv of the recently published *Imperial Gazetteer of India*. It also furnishes, in articles of any length, a scientific classification of the subject under various heads. Thus, in the article on Agni, the Indian god of fire, the material relating to that deity is arranged under no fewer than twenty-four subdivisions. Such fullness of treatment saves the book from the inevitable dryness from which it would otherwise suffer. Indeed, its perusal will, I believe, prove interesting not only to the expert, but even to the general reader. The volume, in fact, constitutes a handbook for the study of Oriental religions as far as represented by the *Sacred Books of the East*. By saving the student of these volumes an immense amount of time, it will greatly lighten his labours. The methodical arrangement and the co-ordination of the vast and varied material that they contain are also calculated to stimulate both the historical investigation of each, and the comparative study of all, of the religious systems dealt with in the series. Hence if I were asked to select any one of the fifty volumes of the *Sacred Books of the East* as specially useful, I should certainly choose the last. The Delegates are to be congratulated on rounding off with so valuable an addition a series that reflects so much lustre on the University Press, and has contributed not a little towards establishing its now unrivalled position as a centre of Oriental publication.

A. A. MACDONELL.

OXFORD,  
February, 1910.



## INTRODUCTORY NOTE

### BY THE AUTHOR

*Habent sua fata libelli*—not only after they have been published, but sometimes even before they are printed. It was in the spring of 1894 that the late Professor Max Müller first suggested to me that I should compile a General Index of the names and subject-matter for the complete series of the *Sacred Books of the East*. Such an Index, he thought, would be a great help to all students of the *Sacred Books of the East*, and of the greatest value for the study of the history of religions. The matter was frequently discussed between us, and we both agreed that if the Index was to be of any use it would have to be, not a bare list of names and important words, with strings of references which no one would have the patience to read through, but an *analytical* Index with *extracts* and even *verbal quotations*, from which the student, with the least possible trouble, might see to which volume and page he had to refer for any information he might want. It was many weeks before the plan took any definite shape: in June, 1894, I laid my proposal of preparing the Index before the Delegates of the University Press, who were from the beginning favourably inclined to it. But as I had to work out a specimen from which the scale and the plan of the Index could be seen more definitely, it was not until March, 1895, that the Delegates could give their final sanction to the work.

Though some of the volumes of the series were still unpublished in 1895—vol. xlv appeared in 1900, and vol. xlviii not until 1904—it was then thought possible to finish the Index volume within two years. When I set to work, and began reading through volume after volume, making notes and extracts for the Index, I certainly hoped that Professor Max Müller would live to see it finished. But, alas, Fate had destined otherwise. Only too soon I found that I had entirely miscalculated the time and labour involved in

the compilation of the Index. By the spring of 1898 I had indeed read, and made extracts from, all the volumes that had been published; I had written some 70,000 slips, and these had been sorted and arranged alphabetically. But in 1898 I left Oxford to return to my own country and to a new sphere of work, and the preparation of the Index had to be interrupted for nearly two years. When I took it up again in 1900 I soon found that the huge mass of slips before me represented only the raw material from which the building had to be constructed.

From the beginning it had been clear to me—and this was also Professor Max Müller's view—that this Index volume could not be made like any other Index, but must resemble a Manual of the History of Eastern Religions. For it would have been of little use to collect, under such headings as Ancestor Worship, Animals, Brahman, Buddha, Fire, Funeral Rites, Future Life, God, Gods, Prayer, Sacrifice, Soul, &c., all the passages bearing on these subjects as they occur in the volumes of the *Sacred Books of the East*. It was necessary to make *sub-divisions* in such articles, and to arrange the passages under different *sub-headings*. It was this work of arranging and condensing the raw material that caused so much delay. Many slips had to be rewritten, and the volumes of the *Sacred Books* had constantly to be referred to, and numerous passages to be verified.

These sub-divisions and sub-headings required most careful consideration. It was not possible to make them according to one uniform scheme; they had to be chosen in each case differently as seemed most suitable for practical purposes. Sometimes it was advisable to make them according to the different religions, sometimes according to the subject-matter. Consistency could not be aimed at—the chief aim was practical usefulness. Sometimes it seemed more practical to arrange the passages under several sub-headings, sometimes it seemed preferable to collect them under one heading, indicating sub-division by dashes (—). But it is hardly necessary to enumerate all the devices by which the compiler has tried to make the Index as handy as possible. The reader will

easily find them out for himself. There was a time when German scholars scouted the idea of writing or using an Index to learned books. It was thought unworthy of a scholar to look to an Index for reference: he had to read the whole book and all the books on any given subject. But nowadays even German scholars have found out that life is short, and not only art, but in an even greater degree, science is getting very long. It has become impossible to get on without some time-saving machinery. To make this Index supply as far as possible a contrivance of such a kind has been the one and constant aim of the compiler.

*Verbal quotations* have been given—they are marked as such by the use of *italics*—from passages that seemed especially characteristic and important. That the Index should also include such verbal quotations, was one of the very first suggestions made by Professor Max Müller.

The compiler of an Index to forty-nine volumes of translations from seven different languages, belonging to as many religions, had to grapple with peculiar difficulties. He had not only to make himself acquainted with the terminologies of the different religions represented in the *Sacred Books of the East*, but also to take into account the different translations of the same terms by different translators, sometimes also different spellings of the same names in different volumes. I have tried, as far as was practicable, to collect all things belonging together under one heading, but I must apologize for any inconsistencies that will be found, especially under the letter A. There, e.g. 'Ahura-Mazda' and 'Aûharmazd' are given as two separate articles, while later on in such cases all the passages would have been collected under *one* heading. While apologizing for such and other inconsistencies (which could only have been avoided if the whole manuscript of the Index had been rewritten and its publication delayed still longer), I hope to have given so many *cross-references* that these inconsistencies will not be felt as any serious inconvenience.

When I venture to claim for this volume the title of a sort of Manual of the History of Eastern Religions, I hope I may not be misunderstood. Many books on the History and

Science of Religion have been written during the last twenty years. But most of these books are more concerned with theories on the origin and development of religion than with what, in my humble opinion, should be the foundation of all such theories—a *scientific classification of religious phenomena*. Is it too presumptuous to hope that this Index may prove to be of some help for the fulfilment of this *desideratum* of the Science of Religion? The Index may prove useful, not only for what it contains, but also for what it does *not* contain. The student of religion will look in vain in this Index for such terms as Animism, Fetishism, Tabu, Totemism, and the like. May not this be a useful warning that these terms refer only to the theories and not to the facts of religion? On the other hand, the student will be assured that everything he finds in this Index is a religious fact. Moreover, many things will be found in the Index that, from our point of view, do not refer to religion at all, but to all kinds of matters of importance for the Antiquarian—the student of ancient law, customs, manners, art, and economic life. For there is hardly any phase of human life that is not in some way or other touched upon in the *Sacred Books of the East*—for the simple reason that in ancient religion almost anything and everything has some religious aspect. This is in itself an important lesson to learn. Besides, it shows how useful the Index, and of course still more the *Sacred Books* themselves, must be for all students of the ancient civilizations of India, Persia, China, and Arabia. And if the Index should do nothing else but help to promote the study of the *Sacred Books of the East*, the time and labour devoted to its compilation will not be thrown away.

In conclusion, I have to express my sincere thanks to the Delegates of the University Press for the sacrifices incurred in the publication of this volume, and for the patience they have shown with the many delays that have retarded the completion of the work.

M. WINTERNITZ.

PRAGUE,

January, 1910.

## LIST OF RELIGIONS REPRESENTED IN THE SACRED BOOKS OF THE EAST

- I. VEDIC-BRĀHMANIC RELIGION.
  - (a) Prayers and Hymns, vols. 32, 42, 46.
  - (b) Magic, Rites, and Theology, vols. 12, 26, 29, 30, 41, 42, 43, 44.
  - (c) Philosophy, vols. 1, 8, 15, 34, 38, 48.
  - (d) Laws, vols. 2, 7, 14, 25, 33.
- II. BUDDHISM, vols. 10, 11, 13, 17, 19, 20, 21, 35, 36, 49.
- III. JAINA RELIGION, vols. 22, 45.
- IV. CONFUCIANISM, vols. 3, 16, 27, 28.
- V. TĀOISM, vols. 39, 40.
- VI. PARSI RELIGION, vols. 4, 5, 18, 23, 24, 31, 37, 47.
- VII. ISLĀM, vols. 6, 9.

## LIST OF TRANSLATORS OF THE SACRED BOOKS OF THE EAST

- Beal, Samuel, vol. 19.
- Bloomfield, Maurice, vol. 42.
- Bühler, Georg, vols. 2, 14, 25.
- Cowell, E. B., vol. 49 (i).
- Darmesteter, James, vols. 4, 23.
- Eggeling, Julius, vols. 12, 26, 41, 43, 44.
- Fausböll, V., vol. 10 (ii).
- Jacobi, Hermann, vols. 22, 45.
- Jolly, Julius, vols. 7, 33.
- Kern, H., vol. 21.
- Legge, James, vols. 3, 16, 27, 28, 39, 40.
- Max Müller, F., vols. 1, 10 (i), 15, 30, 32, 49 (ii).
- Mills, L. H., vol. 31.
- Oldenberg, Hermann, vols. 13, 17, 20, 29, 30, 46.
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- Rhys Davids, T. W., vols. 11, 13, 17, 20, 35, 36.
- Takakusu, J., vol. 49 (ii).
- Telang, Kāshināth Trimbak, vol. 8.
- Thibaut, George, vols. 34, 38, 48.
- West, E. W., vols. 5, 18, 24, 37, 47.

## ABBREVIATIONS

Av. = Avesta.

&c. (after a reference) = 'and frequently in the same volume.' (For instance, on page 22, col. 1, line 17 the '&c.' means that Agni the Hotri priest occurs frequently in volume 46.)<sup>1</sup>

n. = name.<sup>2</sup>

q. v. = quod vide.

n. d. = name of a deity.

Sk. = Sanskrit.

n. p. = name of a person.

t. c. = title of chapter or part of a work.

n. pl. = name of a place.

t. t. = technical term.

Phl. = Pahlavi.

t. w. = title of a work.

Pr. = Prâkrit.

Zd. = Zend.

References. The large arabic figures denote volumes, the smaller arabic pages, and the smaller roman pages of the Introductions.

<sup>1</sup> Where a very large number of references are given, some references have been italicized to point out the more important passages.

<sup>2</sup> But after a figure, referring to the number of page, = note, and after a Sanskrit term = neuter.

## LIST OF THE 49 VOLUMES

### OF THE SACRED BOOKS OF THE EAST

VOL.	VOL.	VOL.
1 Upanishads.	16 Texts of Confucian-	32 Vedic Hymns.
2 Sacred Laws of	ism.	33 Minor Law-Books.
Âryas.	17 Vinaya Texts.	34 Vedânta-Sûtras.
3 Texts of Confucian-	18 Pahlavi Texts.	35 } Milinda.
ism.	19 Fo-sho-hing-tsan-	36 }
4 Zend-Avesta.	king.	37 Pahlavi Texts.
5 Pahlavi Texts.	20 Vinaya Texts.	38 Vedânta-Sûtras.
6 Qur'ân.	21 Saddharma-	39 } Texts of Tâoism.
7 Institutes of Vishnu.	pundarikâ.	40 }
8 Bhagavadgîtâ, &c.	22 Gaina-Sûtras.	41 Satapatha-
9 Qur'ân.	23 Zend-Avesta.	Brâhmaza.
10 (i) Dhammapada.	24 Pahlavi Texts.	42 Atharva-veda.
10 (ii) Sutta-Nipâta.	25 Laws of Manu.	43 } Satapatha-
11 Buddhist Suttas.	26 Satapatha-	44 } Brâhmaza.
12 Satapatha-	Brâhmaza.	45 Gaina-Sûtras.
Brâhmaza.	27 } Texts of Confucian-	46 Vedic Hymns.
13 Vinaya Texts.	28 } ism (Li Kî).	47 Pahlavi Texts.
14 Sacred Laws of	29 } Grihya-Sûtras.	48 Vedânta-Sûtras.
Âryas.	30 }	49 (i) Buddhâçarita.
15 Upanishads.	31 Zend-Avesta.	49 (ii) Mahâyâna Texts.

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**Aditi**, n. of a goddess.

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#### **Āditya, the Sun, a god.**

- (a) His mythological character.
- (b) Ā. and other deities.
- (c) Ā. in philosophical and esoteric teaching.
- (d) Worship of Ā.

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- (b) The Ā. and other deities.
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(b) Forms and abodes of A.

(c) Myth of the hidden A.

(d) Names of A.

(e) Anthropomorphic conception of A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

(f) Theriomorphic conception of A., and his relations to animals.

(g) His relation to the other gods in general.

(h) A. as related to individual other gods.

(i) A. and the solar deities (Aditya, Sūrya, Ushas, the Aśvins).

(j) A. as destroyer of demons and all hostile powers.

(k) Excellent qualities and transcendent powers of A.

(l) A. as a kind and helpful god.

(m) A. the god of the house and the clan.

(n) A. as connected with women and marriage.

(o) A. as the sacrificial fire and the Fire-altar.

(p) Men (or demigods) and families who first established A.

(q) A. as a priest, and his relations to the priesthood.

(r) A. in his relation to the Sacrifice and the Sacrificer.

(s) Sacrifices to A.

(t) Prayers to A., and A. as related to prayers (and metres).

(u) A. as connected with Veda and Veda-

(v) A. in his moral character.

(w) A. as a supreme God of Heaven and Earth.

(x) A. in philosophical speculations.

(a) **HIS BIRTHS, HIS MOTHERS, HIS PARENTS.**

*Thou, O A., the flaming one, (art born) from out the Heavens, thou (art born) from out the Waters and the stone (the flint); thou (art born) from out the forests and the herbs; thou art born bright, O Lord of men, (as belonging) to men, 46, 186, 189; he has been born in the dwellings as the first, at the bottom of the great (air), in the womb of this air, footless, headless, hiding both his ends, drawing towards himself (his limbs?), in the nest of the bull, 46, 308; puzzles or mysteries concerning the birth, &c. of A., 46, 114 sq.; A. is water-born, cow-born, law-born, is born from the sky, from the breath, 41, 281, 283 sq.; A. born from A., from the pain of the earth, or of the sky, 44, 202; generation of A. (fire-altar), and fashioning the embryonic A., 41, 251-6, 300-3, 309, 310 sq., 319 sq., 344, 351 sq., 354, 358, 362-5, 398 sq.; when the altar is built, A. is born, 41, 332 sq.; the gods wondered at his birth, 46, 219; A. is born at once, 44, 89; his secret birth, 46, 366, 368; when created, sought to burn everything, 12, 342; of double birth, celestial and terrestrial, 46, 52, 141, 176; A. who is born and A. who will be born, twins, 46, 57, 59; grows up within the plants, within the children, and within the sprouting grass, 46, 61; his three births, in the sea, in heaven, and in the waters, 46, 114, 116, 308; his highest and lower birth-places, 46, 215; has three lives, and three births from the Dawn, 46, 275 sq.; produced by the ten young women, i. e. the fingers, by attrition, 46, 75 sq., 114, 116, 147, 150, 160, 256, 287, 292, 294, 302 sq., 306, 341, 391; son of strength, or offspring of vigour, 32, 21 sq.; 41, 255; 46, 16, 45 sq., 92, 103, 119 sq., 129, 147 sq., 157, 209, 211, 220, 261, 268, 273, 277, 289, 291, 297, 300, 316, 352, 371 sq., 375 sq., 382, 385, 391, 403; born living from the dry wood, 46, 64; one blows upon A.*

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elements, a sign of the days, 48, 287 sq.; the earth supports A. V., 42, 200; sand is the seed of A. V., 41, 300, 310 sq., 351; gravel the ashes of A. V., 26, 120; A. V., the king of the kings, a god, 48, 288; discussion on the nature of A. V., 43, 393-8; offerings to A. V., 12, 386 n.; 30, 203; 41, 57 sq., 125, 170, 250 sq.; 43, 207-14; 44, 11, 277, 346; by offerings to A. V., one sanctifies ten ancestors, 14, 117; the Vairvânara graha for A. V., 26, 298-305; Dikshâ offering to A. V. at the building of the altar, 41, 247 sq.; A. V. together with Idâ, 41, 334; A. V. is the mouth of the sacrificial horse (Pragâpati), 43, 401; feeding A. V. is the true Agnihotra, 1, 89-91, 89 n.; prayers and hymns to A. V., 26, 44; 42, 196 sq., 494; 43, 274-8; 44, 382; 46, 49 sq., 127, 228-35, 335-7; the Yagñayagñiya, the praise of A. V., 43, 253, 330; the initiated boy given in charge to A. V., 30, 154; prayer to A. V. Parikshit, 42, 197 sq., 691 sq.; A. V. invoked, 29, 136, 225; 30, 183; 32, 353; 42, 54, 80, 149; 46, 420 sq.; A. V. celebrated by the Rishis, 41, 285 n.; invoked against evil-doers and demons of disease, 42, 35, 40; A. V. is the year, 12, 135; 41, 57 sq., 248, 250, 351; 43, 33; A. V. is all these worlds, 43, 208; A. V. has filled the worlds, and heaven and earth, 46, 233; A. V. is the earth, 26, 214; 44, 346; meditations on A. V. as the highest self, and the embodied self, 1, 84-91, 89 n.; 34, 144; 38, 187, 191, 233, 249, 292, 400; 48, 287-95, 629-32, 673, 677-9; A. V. is Purusha (man, person), 34, 146-8; 43, 398; 48, 292; A. V. shaped like a man, abiding within man, 48, 291; A. V. is Brahman, 34, xxxv, 143-53; as A. V. the Lord abides in the creatures, 34, 149 sq.; 48, 248; Mâthava of Videgha carried A. V. in his mouth, 12, 104-6, 104 n.; A. V. is to be meditated upon as a whole, not in his single parts, 34, lxxv; 38, 274-7, 279; the six Rishis who wished to obtain a knowledge of A. V., 38, 274-6; A. called *Vasu*, 46, 37, 43, 52, 103, 109 sq. (*Vasu* of the

*Vasu*), 129, 157 (*Vasu* together with the *Vasu*), 211, 215 (the highest V.), 236, 271, 277, 279, 283, 337, 372, 379, 415 sq.; one of the eight *Vasus*, 1, 41; 15, 140 sq.; 26, 93; 41, 149 n., 150; 42, 116; 44, 116; expiatory cake offering and prayer to A. *Viviki* (the discerning) at the Agnihotra, 44, 192; by offerings to A. *Vratapati* one sanctifies ten ancestors, 14, 117.

(e) ANTHROPOMORPHIC CONCEPTION OF A. (his body, his food and drink, his chariot and horses, his wives, children, &c.).

The bricks of the fire-altar are his limbs, 41, 156; has three heads and seven rays (or reins), 46, 167, 168; with many faces (the fires), 46, 103, 248, 280; whose face is turned everywhere, 46, 125; whose face shines with ghee, 46, 158, 221, 391; his face is bright and beautiful, 46, 157 sq., 302, 340; ghee is his eye, 46, 293; is kindled four-eyed, 46, 23, 29; looks round with a hundred eyes, 46, 137; thousand-eyed, 41, 409; 42, 402; 46, 104; with fiery, golden, strong jaws, 46, 33, 45, 157, 193, 303, 413; eats with his sharp jaws, he chews, he throws down the forests, 46, 157; spreading through the forests, shears the hair of the earth, 46, 54, 61, 129, 173; with sharp teeth, 46, 103, 335, 344, 360; the gold-toothed, 46, 366, 382; the tongues of A., 12, 74; 44, 189, 351; 46, 141, 144; has seven tongues, 43, 205; with the sweet or sharp tongue, 46, 52, 153, 308, 340, 344, 416, 418; with agreeable speech, 46, 352; is yellow-haired, 43, 105; the flames, his golden hair, 46, 42, 129, 148, 268, 275, 296, 385; golden-bearded, 46, 382; his beard shaven by Pûshan, 30, 217; whose back is covered with ghee, 46, 375, 397; called the dark-necked one, 44, 316 sq.; 46, 248; with ruddy limbs, 46, 148, 248; A. is gold-breasted, 32, 416; golden-coloured, 46, 232, 234 sq., 325, 366; gold his seed, 12, 322; 26, 54, 59, 63, 238, 390; 44, 187, 275 n., 462, 467; the milk of the cow is A.'s seed, 12, 326, 330; 26, 54;

feeding A. by kindling sticks, 41, 254-63; plants the food of A., 42, 42; 43, 335; A. is the eater of food, 1, 159; 12, 301, 323; 15, 314; 34, 116 sq.; 44, 63; food offered to A. the eater of food, 12, 303; food-gainer, 12, 127; drinking Soma, 46, 110, 128, 304; adorned with ghee, 46, 137; whose robe is ghee, 46, 275, 296; shoots with arrows, 46, 331; the red horses or flames of A., 32, 16, 19 sq., 24-7, 39; 46, 42, 141, 144, 167 sq., 202, 244 and 246 (seven-tongued), 308, 310, 340 sq., 379 sq.; the stallions of A., 32, 140; harnesses his steeds, 41, 399; the seven reins (or rays) of A., 46, 206-8; has a red or brown horse, 41, 257; 42, 422; *when thou hast yoked to thy chariot the two ruddy, red horses, whom the wind drives forward, and thy roaring is like that of a bull, then thou movest the trees with thy banner of smoke. A! May we suffer no harm in thy friendship*, 46, 109, 149, 217; comes in a golden chariot, 46, 232, 233, 245, 269, 308, 348; his chariot is light, 46, 141; whose chariot is lightning, 46, 268; compared to a charioteer, 46, 160, 162, 193, 233, 292; is the quick chariot, 46, 261 sq.; wives of A., 46, 59, 141-5, 220, 225 sq.; his wife, the flame, 21, 372 n.; the lover of the dawn, 46, 67; the dawns, his divine consorts, 46, 336; beloved by Night and Dawn, 46, 74, 76; is the mate of the *Kṛittikās*, 12, 283; is the mate of *Vedi*, 43, xvii, xvii n.; legend of A. courting the waters, 12, 277 sq., 277 n.; as a father begat the ruddy cows (dawns), 46, 220, 227; the germ of beings, the father of *Dakṣha*, 46, 296; produced *Ekata*, *Dvita*, and *Trita*, 42, 521; the kinsman or brother of the rivers, 46, 54.

(f) THERIOMORPHIC CONCEPTION OF A., AND HIS RELATIONS TO ANIMALS.

A. (fire-altar) is an animal, 41, 342, 361, 363, 399 sq.; 43, 40, 50, 78; identical with the animal victims, 41, 164-6; *Pragāpati* wishes to perform sacrifice with A. as the victim, 44, 128; rules over all animals, 42, 50; A. was an animal, and was sacrificed, and he gained that

world wherein A. ruleth, 44, 319; the animal living in the water and walking in the forest, 46, 164; the beast, mows off deserts and habitable land like a mower, 46, 382, 387; shakes his horns, like a terrible beast, 46, 142; the buffalo hidden in the depth, 46, 147, 150; the strong bull, *vṛiṣhan*, 32, 144, 146; 46, 137, 142, 147, 167, 244, 271, 308, 312 sq., 326, 335, 366 sq., 370, 393 sq. (red), 423; the bull with a thousand horns, 42, 105, 208 sq., 373; 46, 364; ox sacred to A., 12, 322; 44, 438; Nights and Dawns have been lowing for A., as for the calf, 46, 193; the young calf, which Night and Dawn suckle, 46, 114, 116, 119, 124, 167 sq.; compared to a horse, 12, 102 n., 109, 121; 46, 16, 57, 67, 91, 158, 176, 206 sq., 217, 220, 229, 285, 292, 296 sq., 302, 317, 344, 360, 363 (white racer); shaking his tongue among the plants he waves his tail like a horse, 46, 202; led forward by a great rope (like a horse), 46, 308, 312; is cleaned or groomed like a horse, 46, 360, 364; the horse is A., 41, 204, 212; the white horse, 26, 149; 41, 360; led forward by the horse, 41, 356 sq.; white horse led in front of *Agni*, 41, 359; a horse (sun) indicates A. at the *Agnikāyana*, 41, 207-12; the roaring snake, 46, 103, 105; the serpent with beautiful splendour, the winged (son?) of *Prisni*, lights up both gods and men, 46, 193, 196; as a bird, 41, 157; 44, 435; 46, 119, 240, 242, 249; the embryonic A. fashioned into a bird, 41, 273-5; the divine eagle or the lightning, 42, 401; his flames are winged, 46, 331;—the ass sacred to A., 29, 366; rules over cattle, 26, 343, 343 n.; 41, 187; *see also above*, p. 13, A. *Purishya*; is the cattle, 41, 196 sq., 198, 392; the gods collected A. from out of the cattle, 41, 230; worshipped at sacrifices for the thriving of cattle, 30, 89, 185 sq.; invoked to protect the footsteps of the cattle, 46, 61-3; implored for nourishment of the cow, 46, 222; accompanied by

three milch cows (oblations or dawns?), 46, 206, 208; has perforated, as it were, the pure udder of the cows, 46, 309; has found the cows (the waters, the sun), 46, 397 sq.

(g) HIS RELATIONS TO THE OTHER GODS IN GENERAL.

Conveys the sacrifice to the gods, 12, 102 sq. n., 113, 116 sq., 127, 322; 33, 255; 41, 398; 43, 124, 268; 46, 32, 42, 61, 83, 100, 135, 179, 222, 256, 283, 300, 302, 348, 397; the carrier (vahni) of oblations, 32, 37 sq.; 46, 37 sq., 52, 138, 228, 241, 259, 261, 296, 303, 346, 375, 379, 391, 416, 418, 423; the gods made him the carrier of offerings, 46, 261, 275, 385 sq.; the approacher of the gods, 43, 194; conveys the oblations addressed to the manes, 7, 84; brings the gods to the sacrifice, 12, 117 sq., 134, 203, 426 sq.; 26, 377; 43, 197 sq.; 46, 1, 6 sq., 8, 24, 37 sq., 42 sq., 92, 100, 108, 153, 179, 236, 241, 244, 249, 268, 279, 291, 316, 346, 364, 375, 377, 418; A. invoked to bring A. to the sacrifice, 12, 426 sq., 427 n.; 46, 38, 41; the helpful carrier of the gods, 46, 137, 240, 307; the messenger of gods and men, 12, 103 n., 110 sq., 121, 129; 26, 115; 30, 10, 110, 145; 42, 64, 113; 46, 6, 31, 37 sq., 52, 74, 83, 92, 179, 209, 215, 217, 232, 240, 244, 257, 261, 275, 308, 316, 343 sq., 346, 348, 372, 380, 385, 391, 412, 418; knows best the ascents to heaven, 46, 344, 346; the steward of the gods, 46, 202, 307; calls the gods to the feast, 12, 91; the best invoker of the gods, the dispenser of a thousand bounties, 44, 66; invoked to announce the song to the gods, 46, 16, 273; promulgates all the races of the gods, 42, 50, 308; knows the gods well, 12, 133; prepares the way that leads to the gods, 42, 184; legend of the gods who deposited their beasts with A., 12, 347; legend of the gods depositing all forms with A., 12, 314 sq., 314 n.; passed over from the gods to men, but not with his whole body, 12, 306; the gods have set him to work at the bottom

of the air, 46, 193; the gods have established A. among men, 46, 202; the gods fashioned the opening sacrifice from out of A., 44, 138; is a worshipper of the gods, 46, 67, 232, 318; belongs to all the deities, 41, 375; 46, 173; the gods take food with A. as their mouth, 41, 312; 44, 350, 418; 46, 45, 95, 108, 188; together with all Agnis, with the gods, 46, 289; invoked together with other gods, 42, 80; through A. the gods have won glory and strength, 46, 89, 130; the A.-eyed gods in the east, 41, 48 sq.; leader of the gods in slaying *Vritra*, 12, 408 sq., 418, 449 sq.; has by fighting gained wide space for the gods, 46, 49; the gods did service to A., 46, 257; reigns among gods and among mortals, 46, 416; encompassed all the gods by his greatness, 46, 64; gods afraid of A. (*Rudra*), 43, 156 sq., 202; A. going in front of the gods is anointed with the song, 46, 180; *A. is the head, the progenitor of the gods, he is the lord of creatures*, 26, 218; the progenitor of deities, 12, 386; is the first of all gods, 7, 265; 42, 160; is the leader of the divine hosts, 26, 184; is god of the gods, 46, 109; the banner of the gods, 46, 17, 221; *A. is all the deities, since in A. one offers to all deities*, 41, 44; 12, 162 sq., 168; 26, 12, 90, 428; 41, 285; A. (fire-altar) is all beings, all the gods, 43, 388; is the self, the body of all the gods, 41, 369; 43, 256; 44, 505; is the out-breathing of the gods, 43, 295; identified, in turn, with all the gods, 46, 186-92; identified with *Varuna*, *Mitra*, the *Visvedevās*, *Indra*, and *Aryaman*, 46, 371.

(b) A. AS RELATED TO INDIVIDUAL OTHER GODS.

A. and *Āditya*, see below A. *Vāyu*, *Āditya*, and see (i) *Agni* and the solar deities; A. and *Aśvin*, see (i) A. and the solar deities; A. compared with *Bhaga*, 46, 281, 401; A. could not burn a straw put before him by *Brāhman*, 1, 150; runs away from terror of *Brahman*, 15, 59; *Brāhman* is A., 43, 85; is

the mouth of Brahman, 48, 289; fastened the amulet on, which *Brihaspati* tied, 42, 85; identified with the regions (*Disas*), 43, 70, 164 sq., 246, 263, 263 n.; A. incites *Dyaus* to commit incest with his daughter, 46, 74, 78; identified with *Dvīta*, 46, 405 sq.; A. is the *Gandharva*, his *Apsaras* are the herbs, 30, 146 n.; 43, 231; joined with *Idā*, 46, 375; A. and *Indra*, mutual relation between them, 12, xvi sq. n., 419; is speech, I. breath, 41, 154; I. the nobility, A. the priesthood, 43, 342, 344; the place of A., I., and the *Viśve Devās* at various sacrifices, 12, xviii sq. and n.; 'For me have A. and I. accomplished my divine aim,' 30, 179; sacrifice to A. and I. every month for one year after the child's birth, 30, 59; offerings to A. and I., as destroyers of demons, 42, 64; A., I., and *Sūrya* worshipped at the *Shodasin*, 26, 404-6; A. and I. drink the pressed *Soma*, 46, 285, 291; brought the *Soma*-drink to *Indra*, 42, 116, 241; finds *Indra* and stays with him, 12, 175 sq.; *Dhātṛi* shaved the head of A. and I., 29, 185; I., *Soma*, and A., 26, 22; 42, 117, 122, 222; 44, 441; A., I., *Sūrya*, superior gods, 26, 402-4; kings appear as A., I., *Soma*, *Yama*, and the God of Riches, 33, 217 sq.; see also under *Indra*; *Kāma* and A. invoked together, 42, 221 sq., 359, 592; A. is *Ketā*, 29, 348; invoked in company with the *Maruts*, 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 375, 386, 392 sq., 399; 46, 82, 84, 266, 292 sq.; A. and the *Maruts* invoked at the restoration of an exiled king, 42, 112, 328; produced the host of the seven *Rishis* or of the *Maruts* (?), 46, 75, 80; compared with the *Maruts*, 46, 130, 138, 341; the *Maruts* the guardsmen, and A. the chamberlain of king *Marutta*, 44, 397; and *Mitra* (or 'friend'), 32, 82, 94; is great, and a friend, like *Mitra*, 46, 38, 46, 100, 158, 193, 202, 333, 341, 371, 389, 401; identified with *Mitra*, 46, 109, 112, 119, 240 sq.; and *Mitra* invoked together, 46,

387; A., *Mitra*, *Varuna*, and the *Maruts* sing to A. a pleasant song, 46, 268; *Sūrya*, A., and *Pragāpati*, the deities of the *Agnihotra*, 29, 161, 161 n.; sacrifice to A. and *Pragāpati*, 33, 376; restores *Pragāpati* who had become relaxed, 41, 151-4, 168; is the right arm of *Pragāpati*, 43, xx; is the progenitor of the deities, he is *Pragāpati*, 12, 386; *Pragāpati* identified with A., 41, xxvii, 144, 148, 151, 153 sq., 165, 167-9, 172 sq., 174, 183, 240 sq., 245, 284, 290, 309, 313, 330, 341, 353, 377, 386; 43, xvii, xix-xxiii, 66; 44, xviii, 275 n.; A. (fire-altar) is *Pragāpati*, 43, 49, 54, 57, 70 sq., 92, 127, 159 sq., 181, 189 sq., 229, 234, 270, 300, 300 n., 309, 313-15, 321-7, 341, 345-7, 349-52, 362; *Prithivī* (Earth) with A. invoked in danger, 29, 232; oblations to Earth and A., 29, 321; if *Apāna* is satisfied, the tongue is satisfied, if the tongue is satisfied, A. and the earth are satisfied, 1, 90; terrestrial serpents belonging to A., 29, 328 sq.; is the lotus of this earth, 26, 277; A. is this earth, 41, 154 sq., 169, 183, 347, 364; *Pūshan* has shaven the beard of A., 30, 217; offering to A. and *Pūshan*, 41, 54 n., 55; *Rudra* and A., see (d) Names of A.; *Savitri* brought A. above the earth, 15, 238; raises his arms like *Savitri*, 46, 115; like *Savitri* he has sent his light upward, 46, 340; is truthful like *Savitri*, 46, 88; is *Savitri*, 41, 191 sq.; *Savitri* and A. invoked together, 42, 210; *Skanda*, son of A., 49 (i) 12; A. and *Soma*, offerings to A. and S. conjointly, 2, 299; 12, 43, 159-75, 202, 250, 364; 25, 90; 26, 106-8, 155-62; 29, 161, 390; 30, 254, 336; 41, 45, 54 n., 56, 69, 71; 44, 254, 350 n.; new and full moon offerings to A. and S., 12, 43, 236 sq., 375, 377-80, 377 n.; 29, 17 n., 392; 30, 37; 44, 3 n., 6, 16, 36 sq., 54; animal sacrifices for A. and S., 2, 68; 26, 82 sq., 162, 181-222, 225; 30, 346; 38, 274, 274 n.; 41, 68 sq.; 44, 141, 372 n., 404; 48, 598; A., S., and *Vishnu* are made parts of the thunderbolt, 26, 108, 108 n.; oblations to A.

and Vishnu, at the Darapeya, 41, 113 sq., 116 n., 118; A. and S. invoked against sorcerers, 42, 65; for A. and S. the Brahmans beg the sterile cow, 42, 176; relation between A. and S., 26, xviii sq.; offering to A. first, then to S., 26, 386; what is dry relates to A., moist to S., 12, 169, 175; black related to S., white to A., 12, 175; the waters support A. and S., 42, 146 sq.; A. the day, S. the night, 26, 108; from out of A. and S. the gods formed the day of fasting, 44, 139; A. compared with Soma, 46, 360, 362; glory of Indra, A., and S., 26, 22; 42, 117, 122, 222; A. and *Sūrya*, see (i) A. and the solar deities; *Trīta* blows upon A., 46, 387; A. and *Ushas*, see (i) A. and the solar deities; A. and *Vāk* (speech), 26, 365 n., 367 n.; having bestowed a share on A., he bestows lordship on speech, 43, 67; A. worshipped in connexion with *Varuna*, 26, 383; 46, 307; *Varuna*, Soma, A., 42, 135; A. alone rules over gods like *Varuna*, 46, 157; *Varuna*, *Mitra*, A., 26, 285 sq.; 46, 236; through A., *Varuna*, *Mitra*, and *Aryaman* are glorious, 46, 148; *Varuna* identified with A., 43, 238 sq.; 46, 240; and the *Vasus*, see above, p. 14; A., *Vāyu*, and *Indra* are above the other gods, 1, 151; A. who sees, *Vāyu* who hears, *Āditya* who brings to light, 2, 114; A., *Vāyu*, and *Āditya* (or *Sūrya*), 1, 203; 15, 48 sq., 308; 30, 152 sq.; 43, 187; 44, 265, 291; A. divided himself into A., *Vāyu*, and *Āditya*, 15, 75; 41, 284; A. and the earth, *Vāyu* and the air, *Āditya* (*Sūrya*, sun) and the sky or heaven, 12, 325-7; 30, 231; 41, 204; 43, 90 sq.; 44, 27; A., *Vāyu*, and *Āditya* are all the light, 1, 54; 41, 210, 239; 43, 388 sq.; 44, 102, 508; A., *Vāyu*, and *Āditya* are the hearts of the gods, 43, 162; light is A., might *Vāyu*, glory *Āditya*, 44, 173; A., *Vāyu*, *Āditya*, and *Kandramas* identified with the four fires, 44, 127; A. is *Vāyu*, 43, 363; A. is *Virāg*, 43, 360; is *Virāg*, is the regions, is the vital airs, 43, 70,

164 sq.; A. and *Vishnu* are the two halves of the sacrifice, 26, 12; offerings to A. and *Vishnu*, 12, 7; 26, 12 sq.; 29, 18 n.; 41, 44 sq., 54 sq., 54 n., 247 sq.; 44, 140; *Vishnu* and A. identified, 41, 276; A. is *Viśvakarman*, 43, 189 sq., 204, 266-8, 266 n.; invoked with *Viśvakarman*, 44, 202 sq.; A. (the funeral pyre) the guide to *Yama's* seat, 42, 90; A. is death, 12, 324; 38, 267; 43, 365.

(i) A. AND THE SOLAR DEITIES  
(*ĀDITYA*, *SŪRYA*, *USHAS*, THE *ASVINS*).

*The Sun appeared when A. had been born*, 46, 326, 330; the Red one, the rising sun, 32, 21-3; A. is the sun (*Āditya*, *Sūrya*), 15, 46; 41, 216 sq., 222 sq., 226, 231, 271, 273, 275, 304 sq., 308 sq., 309 n., 364, 400, 404; 42, 208-11, 213, 661, 664; 43, 195, 349, 363; 46, 49, 116, 167 sq., 193; see also above A. *Vaiśvānara* (p. 13); A. is the piece of gold shining between heaven and earth, 46, 119, 124; is placed on the highest skin (the sky?), 46, 164, 166; is like the sun, 46, 67, 173, 176, 194, 213, 230, 268, 350, 418; established in the sun, 43, 239 sq.; 46, 70; is sun-rayed, 43, 105; A.'s breath taken by the sun, whence fire does not blaze, unless fanned, 44, 130; is the light, when the sun goes down, 12, 335; the light of men, 12, 361; 43, 117; is all the light in this world, 41, 384 sq.; by kindling A. men make the sun rise, 46, 379, 381, 403 sq.; discovered the light, 46, 293; has found the sun, 46, 119, 233, 292, 397 sq.; the sun, the day, and the waxing half-moon relate to A., 12, 169; the sight of A. and the sun, i.e. this life, 42, 53; is heat and light, to him offering is made in *Āditya*, at the *Agnihotra*, 44, 112 sq.; A. united with A., *Savitri*, *Sūrya*, 44, 469 sq.; by means of A. and *Āditya* the sacrificer ascends to heaven, 44, 473; the eye of *Sūrya*, the eyeball of A., 26, 77; *Sūrya*, the eye of *Mitra*, *Varuna*, and A., 26, 343; 41, 408; A., *Sūrya*, the waters, and all

the gods, 42, 205; the brilliancy of A. and Sūrya transferred upon a king, 42, 116; A. and the man in the sun are not equal, 38, 267; one half of the year (when the sun moves northward) belongs to A., 15, 316; A. on this side, and the sun on the other side of the world, 44, 405; hymns addressed to A. in his matutinal character, together with Ushas, the Arjvins, and Sūrya, 46, 37-9, 42-4, 281, 356-9; awakens at dawn, 46, 131, 230, 240, 341; reigns by night and at the break of dawn, 46, 103; is the splendour of the dawn, he makes the dawns shine, being kindled in the morning, 46, 108, 194, 244, 271, 363, 423; praised and kindled in the evening and at dawn, 46, 213, 307, 354; deity of the eastern region, 26, 50; 41, 206, 291; 42, 192; 43, 3 sq. and n., 105, 199, 337; the *Kṛittikās* (in the east) and the month *Kārttika* sacred to A., 7, 265; 12, 282 sq.

(j) A. AS DESTROYER OF DEMONS AND ALL HOSTILE POWERS.

A. is the repeller of the *Rakshas*, 12, 35 sq., 46, 157 sq., 365; 26, 99, 158, 187, 380 sq.; 41, 52, 371 sq. n.; 42, 64 sq., 402; 44, 464, 497; 46, 49, 102, 346, 367 sq., 397; invoked as *Raksho-han*, for protection against sorcerers, demons, and evil, 42, 35 sq., 40, 64 sq., 77, 190, 408, 475; spells and wicked men, 46, 32 sq., 96, 103, 109, 125, 138, 170, 181, 233, 271, 273, 277, 289, 326 sq., 331-4, 352, 372, 375, 383; has encompassed the demons, 30, 212; invoked against the demons harassing children, 30, 212; with A. the gods conquered the demons (*Asuras*), 12, 54 sq., 57; 42, 180; 46, 303; gainer of battles, helps against spells, 42, 78, 180; is removed from the demon of hostility, 42, 51, 365; invoked to drive away fever, 42, 1, 443; *takman* (fever) comes, as it were, from A., 42, 3; drives away sickness, 46, 6; the destroyer of darkness, 46, 141; removes the poison of snakes, 42, 154; the destroyer of enemies or of *Vṛitra*, 46, 49, 51, 92, 102, 281; the conqueror of deceitful foes, 46, 129,

360; the repeller of shafts, 43, 100; devours the hateful enemies, thieves and robbers, 41, 259; invoked against rivals and enemies, 42, 210 sq., 221 sq.; removes sins and their consequences, 42, 163-5, 167, 525; 46, 181; drives away all evils, 12, 345; 41, 229, 360; 43, 84 sq.; burnt up the evil of the gods, 41, 259; is the remedy for cold, 44, 315.

(k) EXCELLENT QUALITIES AND TRANSCENDENT POWERS OF A.

A. is a sage, 12, 91; 44, 189, 192, 194; 46, 22 sq., 75, 103, &c.; is skilful, thoughtful, 46, 269, 391; the omniscient, 46, 303, 375; the great seer, the best *Rishi*, 46, 114 sq., 118, 283; compared to a *Rishi*, 46, 57; a singer, 46, 271; a good guide, 46, 317; is the guide of *Brāhmaṇas*, 42, 170; is the eye of gods and men, 43, 199 sq.; knows the birth of gods and men, 46, 70; is immortal, 12, 261; 42, 57; 43, 296; 46, 37 sq., 70, 100, 217, 232, 269, 281, &c.; alone was immortal, when the gods were still mortal, 12, 310; gods laid immortality into A., 43, 156, 177 sq., 256; the gods made him the navel of immortality, 46, 275; the mortals have generated the immortal A., 46, 303; has a knowledge of immortality, 42, 60; reigns over immortality, 46, 423; is busy for the sake of immortality, 46, 291; the drink of immortality is in his mouth, 46, 293; is imperishable and inexhaustible, 30, 231; 41, 284; is long-lived through the trees, 29, 294; never grows old, 46, 131, 167; in whom all life dwells, 46, 138; endowed with hundredfold life, 46, 176; the ancient one, 46, 268 sq., 281; having grown old he has suddenly become young again, 46, 202; the youngest god, 12, 102 n., 108, 108 n., 120, 204; 41, 257 sq., 284, 296, 413; 43, 204; 46, 31, 33, 37, 147 sq., 170, 181, 211, 256, 279, 300, 317, 331 sq., 354, 364, 372, 385, 418, 420; the young child, 1, 141, 142, 145, 164; is like a beautiful youth, 46, 217; is ever-young, a youthful sage, 43, 276;

44, 189; 46, 13, 23, 363; is lord of all powers, 46, 114 sq.; is self-dependent, 46, 281, 350, 354, 371; possesses mysterious power, 46, 389; is the lord and increaser of strength, 46, 164, 259, 380; the baby quail, by the mystic Act of Truth, drives back the great A., 35, 180 n., 185 n.

(l) A. AS A KIND AND HELPFUL GOD.

A guardian and a father, 44, 439; 46, 23 sq.; leads one over the paths, 44, 438; is like a beloved wife, 46, 88; the good abode is A., for A. abides with all creatures in this world, 44, 457; is the friend of men, 32, 82, 94; 44, 189; 46, 95; the safest and nearest of the gods, 12, 163; is the lowest god, i.e. nearest to men, 46, 307, 311; looks on all creatures, since he has been born, 46, 137; gives health and wealth, 12, 236; 26, 241; 32, 194; 46, 379; strength, beauty, and wealth dwell in A., 46, 188; winner of horses, giver of wealth, 46, 209; invoked for the treasure of Dyaus or Heaven, 46, 308 sq.; lord of treasures, 44, 192; 46, 49, 52, 70, 82, 215, 375; addressed as food on which everything lives, 46, 37, 40; every nourishment goes towards A., 46, 75; all-enliverer, 46, 281; is all-wealthy, 46, 157, 170; is a bountiful Lord (maghavan), 46, 131, 167, 187; is like the udder of the cows, and the sweetness of food, 46, 67 sq.; called 'the well-harnessed wealth,' 46, 89, 91; gives wealth, long life, offspring, victory, and booty in battle to those who praise him, 46, 22 sq., 31 sq., 37, 45 sq., &c.; a healer, creator of medicine, 30, 143, 145; the god who gives rain, 46, 292, 302.

(m) A. THE GOD OF THE HOUSE AND THE CLAN.

The householder or lord of the house (grīhapati), 42, 183; 44, 189; 46, 31, 52, 64, 130, 176, 352, 385, 413; *see also above* A. Grīhapati (p. 13); worshipped in the house, 46, 88; the guest of the clans, or of the house, 41, 281, 290, 292; 46, 137, 202, 228, 232, 202, 300 sq., 364, 371,

375, 385, 405; the house-lord of this world, 26, 453 n.; worshipped at the house-building, 29, 347; worshipped on entering a new house, 29, 95 sq.; 42, 141; worshipped on returning home from a journey, 29, 97; protects the house, 12, 358 sq.; invoked to protect the house from fire, 42, 147; prayer to A., at the removal of a house, 42, 194-6, 600; a friend of the house (damūnas), 46, 67, 142, 221, 229 sq., 233, 240, 332, 352, 364, 375, 385; is in every house, 46, 343; the lord of the human clans, 46, 13, 52, 130, 187, 233, 363, 375, 379, 387; is the shepherd of the clans, 46, 108, 119; belongs to many people, dwells among all the clans, 46, 31, 54, 67, 102, 104, 173, 229 sq., 261, 379, 397, 414; the king or leader of the human tribes, 46, 49, 194, 244, 259; protects all settlements, 46, 88.

(n) A. AS CONNECTED WITH WOMEN AND MARRIAGE.

Women belong to A., 14, 133; gave women purity of all limbs, 14, 233; the wife-leader, 26, 367, 367 n.; the third husband of the bride, 29, 278 sq.; 30, 190; 42, 254, 323; the lover of maidens, the husband of wives, 46, 57, 59; the girls sacrifice to A., 29, 44, 282; gives the bride to the husband, 29, 283; at the marriage of Soma and Sūryā, 26, xiv; 29, 283; prayers and offerings to A. at marriage rites, 2, 305; 29, 27, 32, 168 sq.; 30, 49, 187 sq., 190; unites husband and wife, 46, 371; invoked for the protection of the bride, 29, 41, 44, 281 sq., 288; invoked by a maiden for a husband, 42, 94, 323; invoked in a love-charm, 42, 104; invoked to cause the return of a truant woman, 42, 106; the blood of the woman is a form of A., 1, 232; dwells in the menstrual discharge of a maiden, 33, 171 n.; is the causer of sexual union, the progenitor, 26, 98; 29, 27; men worship A., together with their wives, 46, 82; identified with the sacrificer's wife, 46, 348; with the wives of the gods, 26, 365 n.; invoked for off-

spring, 14, 84; 29, 43; 46, 222; protects the offspring, 12, 358 sq.; is both offspring and lord of offspring, 43, 181; invoked for the new-born child, 29, 52, 54, 294; 30, 59, 213, 215 sq.; invoked for a child born under an unlucky star, 42, 109 sq.; 'A man is A.,' Pumsavana prayer, 30, 54; invoked to promote virility, 42, 32.

(o) A. AS THE SACRIFICIAL FIRE AND THE FIRE-ALTAR.

Is the sacrificial fire, 15, 77; 44, xxi sq., 248; 46, 13, 22, 24, 31-3, 45, &c.; all sacrifices performed in A., 26, 389; 41, 312; material for sacrifice, A.'s body, 12, 26; putting firewood on is regaling A. with food, 43, 189, 191; 44, 268; the eater of oblations, 43, 398; taking his seat in *ghṛita*, 46, 399; swims in *ghṛita*, 46, 418; ghee is sacred to A., 43, 189; is the vessel in which offerings are made to the gods, 12, 117; A. seen at the sacrificial place, 41, 207; sits on the *Vedī* or the sacrificial bed, 46, 141; has always sacrificial straw spread for him, 43, 122; grown strong on the *Dhishnya* altars, 46, 325, 328; has come to sit down on the sacrificial grass, 46, 348; A. *Ukhyā* (the fire in the pan), 43, 24; in the fire-pan driven about at the *Agnikāyana*, 41, 289-93; the *Ukhyā* *Agni* as an embryo, 43, 272 sq.; installation and consecration of A., 43, 207-41, 246 sq., 251 sq.; the *Vasor dhārā* the *Abhisheka* of A., 43, 213-15, 213 sq. n., 219 sq., 224 sq.; as the fire-altar, 38, 260-8; 41, 144, &c.; 43, xix-xxiv, 1, &c.; leading forward of A. to the fire-altar, 43, 188-207; the lump of clay representing A., 41, 203-29; the *Agnikṛit* (builder of fire-altar) becomes A., 43, 296; prayers for prosperity to A. (fire-altar), 43, 108 sq.; doctrines of mystic imports regarding A. (fire-altar), 43, 363-6; A. (fire-altar) identified with *Arka* (plant and 'light'), 43, 336, 342, 346-9, 398 sq., 404; bricks of the fire-altar, different *Agnis*, 43, 128, 130, 222, 222 n.; A. (fire-altar) consists of three bricks, viz. *Rik*,

*Yagus*, *Sâman*, 43, 374; A. (fire-altar), *Arkya*, and *Mahad uktham* (great litany), a triad, 44, 172; A. (fire-altar) is the year, 41, 167, 169, 183-5, 198, 206, 220, 232, 244, 250, 254, 260, 269, 271 sq., 293, 295, 307, 330, 333, 335-9, 355, 358, 372, 386; 43, 29 sq., 49, 163, 166 sq., 177, 184, 193, 204 sq., 207, 216, 219-22, 219 n., 240, 253 sq., 271, 281, 294, 320 sq., 323 sq., 349-52, 357-60, 362-4, 386; see also A. *Vaisvânara* above, p. 13 sq.; carried about by the sacrificer for a whole year, 43, xix, xxiii; names of the months as manifestations of A. (the year), 43, 219, 219 n.; A. (fire-altar) is all objects of desire, 43, 313. See also Fire-altar.

(p) MEN (OR DEMI-GODS) AND FAMILIES WHO FIRST ESTABLISHED A.

Established by different families of priests, 46, 52 sq.; and the *Aṅgiras*, 26, 113 sq.; 46, 391; sacrificed for *Aṅgiras*, 46, 24; was praised by *Aṅgiras*, 46, 102; kindled by *Apnavāna*, 46, 343; the guest in the clans of *Āyu*, 46, 194, 202; the praise of *Āyu*, 46, 341, 371; the *Āyus* have brought him to every house, 46, 52, 343; among the *Bharadvāgas*, 46, 50; placed among men by the *Bhrigus*, 46, 45, 157, 343; the *Bhrigus*, worshipping him in the abode of the waters, have established him among the clans of *Āyu*, 46, 202; established by *Manus*, 46, 230, 256, 275, 287 sq., 412; inflamed by *Manus* in the abode of *Id*, 46, 217; the *Purohita* of *Manus*, 46, 232; was born in *Manu*'s firm law, 46, 137; kindled by gods, *Manu*, *Rishis*, 12, 116; being born in the highest heaven A. became visible to *Mātariśvan*. By the power of his mind, by his greatness when kindled, his flame filled Heaven and Earth with light, 46, 157; *Mātariśvan* produced A. by attrition, 46, 74, 147, 173; *Mātariśvan* brought A. to *Bhrigu* and *Manu*, 46, 52, 137; became manifest to *Mātariśvan*, 46, 22, 256; the clan-lord of the *Nabusha*, 46, 23; in the homestead of *Purumītha Sātavaneya*, 46, 50; whom the *Pūrus* worship, 46, 49; the *Usigs* have set him down

as *Hotri*, 46, 52 sq., 341, 371; kindled by mortals and by the *Vasus*, 46, 372; the messenger of *Vivasvat*, 46, 22, 45, 47, 391 sq.

(g) A. AS A PRIEST, AND HIS RELATIONS TO THE PRIESTHOOD.

A., the priest, 32, 38; 41, 281 (seated on the altar); 42, 50, 109 sq.; 43, 277; 44, xxi sq., 189, 192, 194; 46, 164, 178, 237 (slaughterer), 240, 259 (*ritvig*), 266, 283, 292, 302, 346; his priestly power, 42, 221; the *Hotri* priest, 12, 47, 102 sq. n., 108, 111, 129, 138 sq., 203 sq., 250 sq., 427; 15, 122; 26, 114, 118, 377; 29, 194 sq.; 41, 219, 255, 399; 46, 1, 6, 8, 22, 31, &c., 206, 215 (on the *Hotri's* seat), 236, 238 (has sat down at heaven's navel), 275 sq., 325 (the *Hotri* of the two worlds), 340 sq., 363 sq.; legend of the gods choosing A. for their *Hotri* priest, 12, 87-9; Pravara, choosing A. the Divine *Hotri*, 12, 114-20, 114 n., 132-5; crosses the sacrificial seat of the worshipper like a *Hotri*, 46, 88; the god of the seven *Hotris*, 46, 303, 343 sq.; *Hotri* invokes the help of A. for his work, 12, 135; *Hotri* relates to A., 44, 136, 314; the *Purohita* of the gods, 42, 79; 46, 1, 38, 41, 45, 137, 228 sq., 261, 391, 401 sq.; the best sacrificer, 12, 111; 46, 100, 119, 129, 137, 176, 194, 215, 236, 259, 266, 268, &c.; A. offers to A., 34, 215; A. is kindled by A., 44, 189; a performer of worship, like *Soma*, 46, 54; invoked to make the offerings ready, 46, 154, 180; invoked to sacrifice for men to the gods, 46, 95, 96, 100, 108, 198, 209, 215, 221, 228, 236 sq., 259, 268, 275, 279, 291, 303 sq., 395, 412, 418, 423; mixes the honey drink, 46, 218; knows the art of sacrificing and is a separator of sacrificial fires that have become mixed, 46, 385 sq.; offices of the seven priests ascribed to A., 46, 186, 189, 348; the *Agnîdhra* is A., 12, 229; 26, 368; knows the duties of every priest, 46, 108 sq.; dismissed at the end of sacrifice, 26, 377; received gold as *Dakshinâ*, 26, 347 sq.; flame of A., his sacrificial ladle, 46, 96, 99;

may burn a priest passing between the hearths, 26, 153; the priests make him grow, 46, 395; is the Brahman (priesthood), 12, xvi-xviii, 90, 114 sq., 134; 26, 37 sq.; 41, 89; 43, 342, 344; is both priesthood and nobility, 43, 235; A. is a *Brâhmana*, 2, 13 n.; 12, 114 sq.; 14, 138; to A. belongs the *Brâhmana*, 29, 307; 44, 89.

(r) A. IN HIS RELATION TO THE SACRIFICE AND THE SACRIFICER.

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46, 348; the woof of the Dikshita's cloth belongs to A., 26, 9; the Dikshita gives himself up to A. for protection when he lies down to sleep, 26, 44 sq.; solicits from the gods the sacrificer's desire, 12, 253; the sacrificer makes A. his father, brother, son, and friend, 46, 187, 372-4.

(s) SACRIFICES TO A.

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(t) PRAYERS TO A., AND A. AS RELATED TO PRAYERS (AND METRES).

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(u) A. AS CONNECTED WITH VEDA AND VEDA-STUDY.

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(v) A. IN HIS MORAL CHARACTER.

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(w) A. A SUPREME GOD OF HEAVEN AND EARTH.

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(x) A. IN PHILOSOPHICAL SPECULATIONS.

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**Agnibhūti**, n. of a Gaiṇa monk, 22, 286.

**Agnidatta**, n.p., disciple of Bhadrabāhu, 22, 289. *See also* Kāśyapa.

**Agnidh**, Agnidhra, *see* Priests (a, b).

**Agnidhra** (n.), fire-shed. *See* Fire (e).

**Agnihotra**, *see* Fire (f).

**Agnikāyana**, t.t., construction of the sacred brick-altar, an important preliminary to the Soma-sacrifice, 44, xiii. *See* Fire-altar.

**Agnikṛit**, builder of Fire-altar. *See* Fire-altar.

**Agnikṛityā**, t.t., the building of the fire-altar. *See* Fire-altar.

**Agnirahasya**, t.t., (a) 'the mystery of the fire-altars,' a text of the Vāgasaneyins, 34, lxxiv; 38, 214, 216, 260; 48, 641; the Sāṇḍilya-vidyā part of the A., 38, 214, 216; 48, 641.

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**Agnishomiya**, t.t., animal sacrifices to Agni and Soma. *See* Animal Sacrifices.

**Agnishoma**, t.t., 'praise of Agni,' a certain Soma-sacrifice, and the chant connected with it. *See* Prayers (c), and Sacrifices (f).

**Agnish/oma-sâman**, *see* Prayers (*c*).  
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**Agnyâdhâna**, t.t., the laying of the sacrificial fires. *See* Fire (*d, e*).

**Agnyâdheya** = **Agnyâdhâna**, q.v.

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**Âgrayana**, **âgrayaneshti**, t.t., offering of first-fruits. *See* Agriculture.

#### **Agriculture.**

(a) Pursuit of a. recommended or forbidden.

(b) Laws relating to a.

(c) Religious rites relating to a.

(d) Details of agricultural work.

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*Aharman*, or Ahriman, the Evil Spirit (in Parsi religion).

(a) His existence, character, and doings.

(b) His relation to Aûharmazd.

(c) His antagonism against righteousness and religion, and his love of sin.

(d) How to defeat A.

(e) Myths and legends of A.

(a) HIS EXISTENCE, CHARACTER, AND DOINGS.

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*Aharûbô-stôdô*, son of *Mêdyômâh*, 47, 166.

*Ahaspati*, n.d., 'lord of days,' 30, 58.

*Āhavantiya*, see *Fire* (e).

*Ahi* ('the Snake'), slain by *Indra*, 32, 180, 197.

*Ahi Budhnya*, oblation to, 29, 331; 41, 96, 96 n.

*Ahimsâ*, Sk., t.t. (the vow or law of) not injuring (any living being).

(a) In *Gaîna* religion.

(b) In *Buddhism*.

(c) In *Brahmanism*.

## (a) IN GAINA RELIGION.

*He should not kill, nor cause others to kill, nor consent to the killing of others, 22, 31; the Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away, 22, 36, 38 sq.; all beings hate pains; therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. Know this to be the legitimate conclusion from the principle of the reciprocity with regard to non-killing, 45, 247 sq., 248 n., 311; a wise man should not take the life of living beings, nor cause pain to any creatures, looking upon all living beings as suffering like himself, 22, 30-2, 63 sq.; 45, 25, 33 sq., 251 sq., 254, 259, 271, 295, 311, 351, 404 sq.; the first great vow of the Gaina not to kill any living being, 22, 202-4; do not kill living beings in the threefold way, 45, 260; giving safety is the best of gifts, 45, 290; a monk should treat all beings as he himself would be treated, 45, 306 sq., 314; towards your fellow creatures be not hostile, 45, 329; wicked men injure plants and animals, 45, 374; abstinence from destroying life destroys Karman, 45, 174; all living beings suffer: hence those who injure living beings will suffer pains in the Samsâra, while those who practise A. will put an end to all misery, 45, 386 sq.; sins caused by actions injuring the lives in earth, water, fire, plants, animals, wind, 22, 3-14; heretics kill or consent to killing others, 22, 62; those who entertain cruel thoughts against the six classes of living beings are near death, 22, 42; killing living beings causes bondage of the soul, 45, 236; those who kill living beings go to the abode of the Asuras, 45, 259; those who injure living beings go to hell, 45, 21, 279, 286; by hurting any of the living beings (earth, water, fire, and wind bodies, plants, &c.) men do harm to their own souls, and*

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(b) IN BUDDHISM.

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**Ahina** sacrifices, *see* Sacrifices (j).

**A'hmed** = Mohammed, 9, 281 n.

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**Ahoganga Hill**, Sambhûta Sânavâsi dwelling there, 20, 394.

**A-ho Kan**, n.p., disciple of Lăo-lung Kî, 40, 67 sq.

**Ahriman**, *see* Aharman.

**Ahûm-stu**, n.p., 23, 203.

**Ahunavaiti**, title of a Gâtha of the Zend-Avesta, 31, 2-92.

**Ahura-Mazda** (Ormazd), the supreme God of Mazdeism.

(a) The supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

(d) A. and morality.

(e) Worship of A.

#### (a) THE SUPREME GOD AND CREATOR.

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(c) A. AND ZOROASTER.

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229-33; eulogized the deceased Confucius, 27, 159, 159 n.; sends a message of condolence to Khwâi Shang, 27, 187; funeral of his son Tun, 27, 188; wears mourning for his concubine, 27, 189; Kâu Fāng sends a message to Duke Āi, 27, 191; paid a visit of condolence when Kî-sun's mother died, 27, 197; declines the condolences of Ling, 27, 323; sent Zū Pî to Confucius to learn the proper mourning rites, 28, 166 sq.; Duke Āi and 3ze-kão, 28, 169; interview of Kwang-ze with Āi, 40, 49 sq., 49 n.; wishes to employ Confucius in the government, 40, 207 sq.

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**Aibigaya**, see *Aiwisrūthrima*.

**Aighāsh**, demon of the evil eye, 5, 111, 111 n.

**Aikshvāka**, n. of a noble family, 45, 321 n., 339; Purukutsa, the Āi. king, 44, 397. See *Bṛihadraṭha*.

**Āilāpatya**, Mahāgiri of the Āi. gotra, 22, 287, 289.

**Āindar**, Zd. Indra, the arch-demon, 18, 319, 319 n.

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**Aipivanguh**, or *Aipivōhu*, or *Kaī-Apīveh*, n. of a king of Iran, 5, 136-9, 136 n.; 23, 222, 222 n., 303.

**Air** (Sk. *antariksha*).

(a) Air as an element.

(b) Air as a deity.

(a) **AIR AS AN ELEMENT.**

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**Airak**, n.p., 5, 134.

**Airammediya**, a lake in the world of Brahman, 1, 131, 132 n.

**Āirān-vêg**, *Āirān vēg*, the most undisturbed land, 24, 86 sq., 86 n., 109 sq.; primeval home of Mazda-worship, the abode of *Yim*, 37, 190, 190 n.

**Airāvata**=*Airāvata*, q. v.

**Airāvata**, Indra's elephant, 22, 222, 231; the best of elephants, 45, 290.

**Airīk**, n.p., son of *Frêdûn*, 5, 133 sq., 133 n.; 37, 28, 28 n.; 47, 10 sq., 34, 140; reigned twelve years, 5, 150; slain by his brothers, 24, 52, 52 n.; revenged by *Mânû-Āhar*, 24, 61, 61 sq. n.; progenitor of *Mânû*, 47, 128.

**Airīs-rāsp** *Aūspōsinān*, n. of a high priest, 5, 115, 115 n.

**Airs**, vital, see *Prānas*.

- Airya**, Sairima, and Tûra, the three sons of Thraëtaona, 4, lix.
- Airyak**, n.p., 47, 34.
- Airyaman**, the much-desired, invoked, 23, 4, 13, 35, 37; and Asha-Vahista praised together, 23, 41-8; invoked against diseases, sorcerers, and demons, 4, 229, 235, 241; heals diseases, 23, 41, 48; 37, 116 n., 165, 165 n.; the spell of A. most efficacious against diseases, 4, 236-41; the A. Ishyô prayer, 4, 144, 147, 247; 23, 41-7; 31, 293. *See* Airyemâ-ishyô.
- Airyemâ-ishyô**, *see* Prayers (f).
- Airyu**, son of Thraëtaona, 23, 222, 222 n.
- Aishavirâh**, sons of Eshavira, a Brahmanical family held in general contempt, 44, 45, 45 n.
- Aitareya**, n. of a Rishi, 1, xcvi n.; worshipped at the Tarpana, 29, 123, 220; honoured as a teacher, 29, 141. *See* Mahidâsa Ai.
- Aitareya-âranyaka**, in the beginning a Brâhmana, 1, lxvi sq.; introduction to and translation of Ai., 1, xci-xcviii, 155-268; the first chapter of the Ai. a mere continuation of the Aitareya-brâhmana, 1, xcii; Ai. and Kaushitaki-upanishad, 1, xcix; Ârvalâyana or Saunaka, author of the fifth book, 29, 153-8; quoted, 8, 87 n., 90 n., 123 n., 180 n.; 38, 421; 48, 773.
- Aitareya-brâhmana** and **Aitareya-âranyaka**, 1, xcii sq.; quoted, 8, 20, 222, 265 n., 276 n., 277 n., 280 n.; 38, 421; on the Pravargya ritual, 44, xlvii; takes no account of the horse sacrifice, 44, xvi, xvii n.
- Aitareya-upanishad**, quoted, 8, 120 n., 123 n., 153 n., 179 n., 187 n., 189 n., 191 n., 251 n., 259 n., 339 n.; 48, 240. *See also* Upanishads.
- Âi-thâi Tho**, was 'ugly enough to scare the whole world,' but a 'Perfect man' of Tâo, 39, 229-33.
- Aiwi/hvarenah**, n.p., 23, 214.
- Aiwisrûthrima** and **Aibigaya** (or, **Aibigaya** 'the life-furtherer,' epithet of Ai.), worshipped, 31, 197, 201, 204, 209, 215, 219, 224, 384.
- Âkalâ**, n. of a giantess, 21, 374.
- Âkalabhârâti**, n. of a Sthavira, 22, 286.
- Aka-Manah**, *see* Akem-manô.
- Akampita**, n. of a Sthavira, 22, 286.
- Âkandgar-i Kilisyâkih**, or Alexander the Christian, 5, 200, 200 n.
- Âkanishthas** (**Âkanishtha**), the last stage before reaching the formless world, 10 (i), 57 n.; heavenly beings, who lull the women of Gautama's seraglio to sleep, 49 (i), 56.
- Âkankheyya-Sutta**, early Buddhist mysticism in it, 11, x; translated, 11, 205-18.
- Âkarmabhûmi**, one of the parts of the world where men live, 45, 225.
- Âcârya**, Sk., *see* Teacher.
- Âkâsa**, Sk., *see* Ether.
- Âkasagotta**, n. of a physician, 17, 78 sq.
- Âkasapratishkita**, n. of a Tathâgata, 21, 178.
- Akatasha** (Zd.), **Akatâsh** (Phl.), n. of a Daëva, 4, 224; spell against the daëva A., 4, 140; fiend of perversion, 5, 109; fiend of inquisitiveness, 37, 182, 182 n.
- Akayadha** of the Pidha house, 23, 219.
- Âkelakas**, *see* Âgîvikas.
- Akem-manô**, or **Aka-Manah**, Zd., evil thought, 5, 10 n.; Zarathustra unabated by A., 4, 210; assists the Evil Spirit, 23, 297; smitten by Vohu-Manô, 23, 308; opposed to Ahura-Mazda, 31, xviii sq.; the wicked abiding in the actions of A., the Evil Mind, 31, 147, 150. *See* Akôman.
- Âkhnangha**, n.p., 23, 217.
- Âkhrûra**, son of Husravah, 23, 223.
- Âkhrûrag** (?), friend of Keresâsp, 18, 375, 375 n.
- Âkhsti**, *see* Peace.
- Akht**, or **Akhtô**, Phl. = **Akhtya**, Zd., n. of a wicked wizard, 18, 411, 411 n.; Yôista solves the riddles of A. the sorcerer, 23, 72 sq. and n.; enmity of A. the heretic, 37, 297; the wizard, killed, 47, xxx, 166, 166 n.
- Akhtya**, *see* Akht.
- Âkhyâna**, *see* Legends.
- Âkiravati**, n. of a river, 11, 167, 167 n., 169, 178-82.
- Akôman**, **Akômanô**, Phl. = Zd. **Akem-manô**, evil thought, one of the six demons of Aharman, 5, 9 sq.,

- 10 n.; 18, 93, 96; 37, 243, 252 sq., 253 n.; the archfiend, his doings, 5, 106; seized by Vohūman, 5, 128; the stench of A. opposed by Vohūman, 5, 179; the stupefying, 37, 286; thoughts of the wicked due to A., 37, 388; his struggle with Vohūmanō at the birth of Zoroaster, 47, 141 sq. *See* Akem-manō.
- Akrē-khiraḍō**, or *Aghrêrad* (Zd. *Aghraêratha*) killed by his brother, 47, 126, 126 n.
- Akriyāvāda**, Sk., t.t., *see* Philosophy.
- Akriyāvādin**, t.t., *see* Nihilists.
- Akshamālā**, a *Kāndālī*, became the wife of *Vasishṭha*, 2, 175 n.; 25, 331, 331 n.; 49 (1), 45.
- Akshapāda**, n.p., the arguments of Buddha, A., and others contradictory, 48, 425, 426.
- Akshara**, Sk., both 'syllable,' and 'imperishable,' 1, 1 n.; 34, 169; 'syllable,' 41, 158, 203; the Imperishable, the Indestructible, 8, 439; 34, 169-71, 243; 38, 239 sq.; the great Brahman, the one A. (Imperishable One), 43, 343 sq. *See* Imperishable.
- Akshāvāpa**, Sk., 'the keeper of the dice,' one of the officers of a king, 41, 63, 107 n.
- Akshayamati**, n. of a Bodhisattva *Mahāsattva*, 21, 4; Buddha tells A. the wonderful powers of *Avalokiteśvara*, 21, 406-12; informs *Kitra-dhvaga* about the saint *Avalokiteśvara*, 21, 413.
- Akshobhya**, n. of a *Tathāgata*, 21, 177; 49 (ii), 99.
- Āktākshya**, n.p., quoted, 41, 153.
- Ākuli** and *Kilāta*, priests of the *Asuras*, 12, 29 sq.
- Ākūti**, invoked in a love-charm, 42, 104, 535.
- Ālabhikā**, *Mahāvira* at, 22, 264.
- A/aka**, n. of a place, 10 (ii), 184, 188.
- Alaka**, the two demons A. and *Poku* fight against each other, 19, 330.
- Alakā**, *Kuvera*, the monarch of, 49 (i), 36.
- Āakamandā**, the royal city of the gods, 11, 100, 248; 35, 3.
- Ālambāyaniputra**, n.p., 15, 225.
- Ālambīputra**, n. of a teacher, 15, 225.
- Ā/āra Kālāma**, n. of a rival teacher of Buddha, 11, 75-7, 75 n., 79; one of the teachers to whom *Gotama* attached himself after his *pabbaggā*, 13, 89; a teacher of the *Bodisat*, 36, 43-6.
- Alarka**, legend of A. who wishes to conquer his mind and senses, 8, 296-300.
- Alasanda**, *Milinda* born in the island of A. (*Alexandria* in *Bactria*), 35, xxiii, 127.
- Alava**, the demon, converted by Buddha, 19, 244.
- Ā/avaka**, a *Yakkha*, converted by Buddha, 10 (ii), 29-31.
- Ā/avakasutta** translated, 10 (ii), 29-31.
- Ā/avi**, the realm of the *Yakkha* *Ā/avaka*, 10 (ii), 29; Buddha dwelt at A., 10 (ii), 57; 20, 212.
- Ā/avi-Gotama** was delivered by faith, 10 (ii), 213.
- Albīrūni**, on astrological *Samhitās* called after *Manu*, 25, xcvi; on the *Parsi* calendar, 47, xlv sq.
- Alborz**, *Kāūs* built seven palaces in A., 4, 262 sq. n. *See* *Hara Berezaitei*.
- Albūrz**, *see* Mountains.
- Alexander the Great** as an Anti-Zoroastrian persecutor, 4, xlviii sq.; mentioned in the *Hōm Yast*, 4, liv; the *Rūman*, 5, 151, 151 n., 228; a Roman and a Christian, 5, 200 n.; created immortal by *Aharman*, 24, 35, 35 n.; devastation of Iran owing to the villain A., 37, xxxi, 9 sq.; 47, 82 sq.; ravages of A. and the *Arūmans*, 37, 413, 413 n.; calamity of A. burning the scriptures, 37, 423 sq., 430, 435, 437, 446 sq.; carried off a rough draft of the *Avesta*, and repeatedly burnt it, 37, 437, 441 sq.; the devastator, 47, xi, 126; his conquest of Persia, 47, xv, xxviii; date of his death, 47, xxvii sq.; his accession, invasion, and death, 47, xxxi sq.; 'the two-horned' or *Dhu 'l Qarnāin*, 9, 24 n.
- Ali**, *Abu Tālib*'s son, converted by Mohammed, 6, xxiii; *Abu Bekr* and A., Mohammed's only companions during the flight from Mecca, 6, xxxiii sq.
- Āligī** and *Viligī* snake-deities, 42, 28

**Ālikhat**, n. of a demon harassing infants, 29, 296; 30, 211.

**Allāh**, chief god of the tribes in Arabia, 6, xii; his supremacy merely nominal, 6, xiv; the unity of A. preached by Mohammed, 6, xxiv; called Ar-Ra'hmān, 'the merciful one,' 6, lxi; angels and deities, daughters of A., 6, lxi; Muslim belief in A., 6, lxvi-lxviii; the ninety-nine attributes or 'good names' of A., 6, lxvii sq.; had 1001 names, 23, 21. *See* God.

**Allakappa**, n.pl., the Bulis of A., 11, 132; Dāgaba at A., 11, 134.

**Allāt**, chief idol of an Arabian tribe, 6, xii sq.; the divinity of A. recognized and again denied by Mohammed, 6, xxvi sq.; favourite idol of Tā'if, 6, xliii; feminine form of Allāh, 6, 160 n.; the idol of the *Thaqif*, 9, 9 n.

**Allegory**, allegorical sacrifice, sense-organs being the priests, sense-objects the oblations, &c., 8, 261; Brahman (or knowledge of Brahman) described as a forest, 8, 284-8; allegorical explanation of Buddhist stanzas, 10 (i), 70 sqq. n. *See also* Parables.

**All-gods**, *see* *Viṣve Devāḥ*.

**All-Sacrifice**, *see* *Sarvamedha*.

**Alms**, *see* *Begging*, *Charity*, and *Gifts*.

**Altar**, Sk. *Vedi*, the altar-ground, or sacrificial ground, its preparation, 12, 47-94, 422-5; 26, 1-3; measuring of it, 12, 62 sq.; 43, 30 sq., 306-11; enclosing the a., 12, 423; construction of two altars (*vedi* and *uttaravedi*), 12, 392 sq. and n., 417; 26, 115 sq.; 44, 225, 225 n.; 43, 121, 182 sq.; preparation of the Soma a. with the high a. (*uttaravedi*), 26, 111-20; *Uttaravedi*, or northern (or upper) a. not required for *Vaisvadeva*, 12, 388, 388 n.; plan of sacrificial ground, 26, 475; the *Vihāra* or sacrificial ground, 30, 331; how to step past it, 44, 57 sq.; Barhis spread on it, 46, 198; speculations on it, 43, xvii, xvii n.; as great as the a. is, so great is this earth, 12, 60; 26, 175; the *Vedi* is this earth, 41, 345, 349; 43, 171, 235; 44, 248; this a.-ground is the farthest end of the earth, 44, 390;

is 'the best place of the earth, the place of I/Ā,' 46, 287 sq.; is a woman, 12, 63, 86; 26, 120; etymology of *vedi*, 12, 60; the altar-ground, is the world of the gods, 43, 118; is fivefold, sevenfold, 43, 308 sq.; whatever good deed man does that is inside the a., whatever evil deed he does that is outside the a., 44, 45; the *Vedi* is the *Gâyatri*, 44, 56; the high a. (*uttaravedi*) is the nose of the sacrifice, 26, 113; the sky, 41, 349; the air, 44, 248; the sacrifice, 44, 498. *See also* Fire-altar, and Holy places.

**Altars**, five, *see* *Fires*, five; to be erected by the king and officers, 28, 206 sq.

**Ama**, n. of *Prāna*, breath, 1, 76.

**Amagandhabrahmana**, n. p., 10 (ii), 40.

**Āmagandhasutta**, t.c., 10 (ii), 40-2.

**Amarā**, the faithful wife of Maho-sadha, 35, 294-6.

**Amarāvati**, city of the gods on Mount Meru, 12, 110 n.

**Ambā**, her son Ganta, 19, xxvii.

**Amba-gāma**, n.pl., Buddha at, 11, 66.

**Ambalattikā**, n.pl., Buddha at, 11, 12; the Brahmagāla spoken at the royal rest-house at A., 20, 376.

**Ambapālī** = Sk. *Āmrāpālī*, n. of a famous courtesan, who invites Buddha together with his *Bhikkhus* to a meal, and presents her mansion to the order of mendicants, 11, 30-3; 17, 105-8; 19, 266; her grove at *Vesālī*, 11, 28-34; *Vesālī* flourishing through her fame, 17, 171 sq.; sees Buddha and is converted by him, 19, 252-6.

**Ambarisha**, verses sung of old by king A., 8, 301-3; having dwelt in the forest, returned to the royal office, 19, 107; 49 (i), 100 sq.

**Ambās**, *Ambāyavis*, and *Ambayās*, in the world of Brahman, 1, 276.

**Ambassadors**, *see* *War*.

**Ambhini**, teacher of *Vāk*, 15, 226.

**Āmbhrinī**, the voice of thunder, wife of the *Maruts*, 32, 275.

**Ambikā**, sister of *Rudra*, 12, 440; is the dispenser of happiness, 12, 441.

**Ambrosia**, *see* *Amṛita*.

**Ameretāt**, *see* *Amerodād*.

**Amerôdad** or Amûrdad, Phl. = Zd. Aneretât, immortality, 5, 10 n.; the archangel, created, 5, 10; protector of plants, 5, 30 sq., 176, 310, 310 n., 359; 31, 207, 207 n., 211, 213 sq., 221 sq., 226-8; has the kamba flower, 5, 104; attacks Zâirîâ, 5, 128; propitiated, invoked, and worshipped, 5, 372 sq., 377 sq., 401, 405; 23, 5, 14, 36 sq.; 24, 304; creatures are immortal through A., 37, 291; prescribes the care of plants to Zoroaster, 47, 162; mingles the plants with rain, 24, 112 sq. n.; see Immortality; *Horzadad* (*Haurvatât*, *Kbûrdad*) and A., two archangels, angels of water and plants, 5, 310, 310 n.; 24, 11, 11 n.; their ritual and worship, 5, 227; 24, 304; 47, 76, 76 n.; are the reward of the holy ones, 23, 31, 31 n.; 37, 388; smite hunger and thirst at the resurrection, 23, 308; their gifts, 23, 312 (food and drink); 37, 286 sq. (cattle), 369 (abundance); 47, 26, 26 n. (water and seeds); unreasonable chatter causes distress to them, 24, 11, 11 n.; 37, 207, 207 n.; are injured by immoderate drinking, 24, 48; are propitiated by grace said before and after eating, 24, 284 sq.; the complete worthiness existing in them, 37, 251; their power produced by Aîharmazd, 37, 264; Zoroaster becomes worthy through them, 37, 268; expounded to Frashôstar, 37, 371.

**Amesha-Speñtas**, or Ameshô-speñtas, Zd. = Phl. Ameshôspends (Amshaspands), the archangels.

(a) A. in mythology.

(b) Worship of A.

(c) A. as guardians of Zoroastrian religion and morality.

(a) A. IN MYTHOLOGY.

A. belong to later Mazdeism, 4, lxi; parallels to the six A. in Philo's system, 4, lvi sq.; the A. as archangels and God's attributes, 5, lxxii; 31, xviii, xxiv; the seven A., 'immortal benefactors,' or 'archangels,' 5, 10 n.; abstracts, and personified, 31, 71, 77 sq., 176, 179 sq., 180 n.; Izdra, Saurva, and Naunghaitya, opposed to the A., 4, lii sq.; Spenta Mainyu and the seven A., 4, 139 n.; 31, 145 sq.; rule over the seven Karshvares of the earth,

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(b) WORSHIP OF A.

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(c) A. AS GUARDIANS OF ZOROASTRIAN RELIGION AND MORALITY.

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**Azhasaspati**, n. of a god, lord of trouble, 26, 322.

**Aminah**, mother of Mohammed, 6, xviii.

**Amitâbha**, or Amitâyus, n. of a former Buddha, his abode in Sukhâ-

vati, 21, 178, 389, 417; 49 (ii), xxii sq., 32, 91, 97-101, 166 sq., 169-200; A. and his land Sukhâvati shown by Buddha Sâkyamuni, 49 (ii), x, 59-61; worshipped in Sukhâvati, 49 (ii), 67; one of the Dhyâni-buddhas, 49 (ii), 103; Dharmâkara became A., 49 (ii), x, 28; names of A., 49 (ii), 29 sq.; why he is called A. and Amitâyus, 49 (ii), 97 sq.; those who think of the Tathâgata and of Bodhi will after death see A., 49 (ii), 45 sq.; seen by queen Vaidehî, 49 (ii), 175 sq.; his supernatural powers, 49 (ii), 187; worship of and prayers to A. Buddha, 49 (ii), vi, 1, 28-33; repeating or hearing the name of A. Buddha a means of salvation, 49 (ii), viii sq., 68, 99, 198; glorified by Buddhas, 49 (ii), 45; praised by Bodhisattvas and worshipped by gods and men, 49 (ii), 46-8; meditation on the bodily marks of A., 49 (ii), 179-81.

**Amitadhvaga**, n. of a Tathâgata, 49 (ii), 100.

**Amitaprabha**, n. of a Tathâgata, 49 (ii), 66.

**Amitaskandha**, n. of a Tathâgata, 49 (ii), 100.

**Amitaugas**, the couch in the world of Brahman, 1, 276, 277.

**Amitâyur-dhyâna-sûtra**, t. w., sacred book of the Buddhists in Japan, 49 (ii), v-vii, xx-xxii; translated, 49 (ii), 159-201.

**Amitâyus**, a name of Amitâbha, 49 (ii), 32. *See* Amitâbha.

**Amoghadarsin**, one of the sixteen virtuous men, 21, 4.

**Amogharâga**, n. of a Bhikshu, 49 (ii), 2.

**Amr**, n.p., joins the Muslim ranks, 6, xli.

**Amram**, *see* Imrân.

**Amrapâli**, *see* Ambapâli.

**Amr ibn Lahy**, chieftain of Mecca, 6, xvii.

**Amrita**, Sk., draught of immortality (cf. 'ambrosia'). *See* Immortality.

**Amritânanda**, author of the last four books of the Buddha-ârita, 49 (i), x sq., xiv-xvii, 147 n., 200 sq. n.

**Amritodana**, uncle of Buddha, 19, xxv.

**Amru** and **Kamru**, mythical birds, 23, 210, 210 n.

**Amsa**, n.d., Pârtha oblation to, 41, 82; and Vivasvant invoked with other gods, 42, 160; Agni said to be A., desirous of distributing gods, 46, 186, 190.

**Amsu**, *amsugraha*, t.t., a certain cup of Soma at the Soma sacrifice, 41, 5 sq.; 44, 105 sq.; identified with Pragâpati, 26, 248, 423 sq. See *Sacrifices* (i).

**Amulets**, worn for the sake of prosperity, 30, 93; 42, 541; against diseases and demons, 42, 37-9, 42, 67, 234-6, 258 n., 281, 284, 287, 291, 336 sq., 339 sq., 399 sq., 402 sq., 464, 505-7, 511, 553, 561, 578; life-protecting a., 42, 62 sq., 383 sq., 573, 668 sq.; protection against sorceries or talismans, 42, 79-88, 476, 476 n., 575-8, 605, 608-10; to ensure conception, 42, 96 sq., 501 sq.; for strengthening royal power, 42, 114, 239, 332, 439, 477; to secure love, 42, 275 sq., 276 n.; against curses, 42, 285; a king must wear gems which destroy poison, 25, 251; worn by the Snâtaka, 30, 276; worn by women, 42, 356, 460; consisting of salve, 42, 381; of plants, &c., 42, 693 sq.

**Amûrda**, see *Amerôdad*.

**Amusements**, see *Games*.

**Anâbhibhû** = Mahâbhigñâgñânâ-bhibhû, q. v.

**Anabhimlâta**, n. of a teacher, 15, 118.

**Anâdrita**, n. of a tree deity (î), 45, 48 n.

**Anâgâmin**, Buddh. t.t., 'one that does not return'; the state of the A. results from the four noble truths, x (ii), 132-44.

**Anagha**, n.d., offering to A. at rites relating to agriculture, 30, 113 sq.

**Anâhed**, see *Arđvi-sûra-Anâhita*.

**Anâhita**, see *Arđvi-sûra-Anâhita*.

**Ânanda**, n.p., the faithful disciple, attendant, and companion of Buddha, 11, 3, &c.; 13, 202, 206; 17, 36, 41, 43, 68 sq., 87 sq., 101 sq., 118, 191 sq., 240 sq.; 20, 80, 299; 21, 3, 205; 49 (ii), 2, 90, 164 sq.; Â. and five other Sâkyas, with Upâli the barber, become Bhikkhus to-

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those given to Buddha, 20, 402; Buddha's prophecy about Ā. who is to be the Buddha Sāgaravaradhara-buddhivikrāṇḍitābhigā, 21, 206-8; remembers the Buddhas of the past, 21, 208 sq.; could remember his previous births, 35, 122; Buddha's prophecy to Ā. concerning the duration of the law, 35, 185-7; applauds the speech of Buddha, 49 (ii), 72; Buddha instructs Ā. about Sukhāvatī and Amitāyus, 49 (ii), 168, 171 sq., 186, 188, 199-201.

**Ānanda**, n.p., story of Ā. the rich man, 36, 249.

**Ānanda**, Sk., t.t., see Bliss.

**Ānandagiri**, n.p., mentions Dravidārya, 34, xxii.

**Ānanda Ketiya**, at Bhoga-nagara, 11, 66.

**Ānandamaya**, t.t., see Bliss.

**Ananghad**, son of Hōshāng, 47, 35.

**Ananghas**, n. of a family, 47, 140.

**Ananta**, chief among Nāgas, 8, 89.

**Ananta**, n. of a Tīrthakara, 22, 280.

**Anantakāritra**, n. of a chief Bodhisattva, 21, 284.

**Anantakāya**, attendant on Milinda, 35, 47-9; = Antiochos? 35, xix.

**Anantamati**, son of a former Buddha Kandasūryapradīpa, 21, 19.

**Anantarya** sins, see Sins.

**Anantavikrāmin**, a Bodhisattva Mahāsattva, 21, 4.

**Anantavīrya**, n. of a Tathāgata, 49 (ii), 100.

**Anāsava**, t.t., free from the four Āsava, 11, 97 n.

**Ananat Sāṅgama**, a deity identified with the hall fire, 12, 338.

**Anāsra**, Gaina t.t., explained, 22, 37 n.

**Anastokh**, son of Airīk, 5, 133.

**Anāthapindada**, or °pindaka, see Anāthapindika.

**Anāthapindika**, or °pindaka, or °pindada, n.p., meets with Buddha, receives his teaching, and presents the Vihāra of Getavana to the Bhikshus, 19, 201-18, 231; 20, 179-89, 197 sq.; Buddha in A.'s Grove at Sāvattthi, 10 (ii), 17, 20, &c.; 11, 210, 223, 296; 13, 210, 302, 325 sq.; 17, 24, 36, 41, 76, 143, 146 sq., 216, 314 sq., 329, 351, 363, 377, 397;

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**Anatta**, t.t., absence of soul, non-individuality, one of the three parts of Buddhist wisdom, 11, 9 n., 162, 294.

**Anavanāmita-vaigayanta**, n. of the sphere of Ānanda as Buddha, 21, 206 sq.

**Anavanatā Vaigayanti** = Anavanāmita-vaigayanta, q. v.

**Anavatapta**, n. of a Nāga king, 21, 5.

**Ancestors**, warriors rewarded and punished before the spirits of the a., 3, 77; the king's a. are the spiritual sovereigns, 3, 109; protect and punish their descendants, 3, 109 sq.; the worshipped a. grant a long line of descendants, 3, 402; calling back the spirit of a deceased, 27, 108, 108 n., 112, 129; the dead treated as spiritual intelligences, 27, 148, 148 n.; discontented ghosts of rulers and princes, 28, 206 sq.; deceased ministers become assessors to Heaven, 3, 207, 207 n.; the date of marriage to be announced to the a., 27, 78; the spirit of the departed should not be a single day without a resting-place, 27, 172; by vigil and purification one seems to see the deceased friends, 28, 211; inscriptions with panegyrics of the a., 28, 251-3. See Ancestor Worship, Fathers, Fravashis, Souls, and Spirits.

**Ancestor Worship.**

- (a) Chinese a. w., general views and rules.
- (b) Sacrifices to ancestors in China.
- (c) Representatives of the dead in Chinese a. w.
- (d) Chinese ancestral temples.
- (e) A. w. in Parsi religion.
- N.B.—On a. w. in India, see Fathers, Funeral rites, and Śrāddhas.

(a) CHINESE A. W., GENERAL VIEWS AND RULES.

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(b) SACRIFICES TO ANCESTORS IN CHINA.

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(c) REPRESENTATIVES OF THE DEAD IN CHINESE A. W.;

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**Ancient One**, the, *see* God.

**Andar**, or Andra, Zd. Indra, one of the six demons of Aharman, 5, 10, 10 n.; his business, 5, 106 sq.; smitten by Ashavahist, 5, 128, 128 n.; opposed to the wearing of a sacred girdle, 37, 182, 182 n.; *see also* Indra, and Indra.

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**Andhakas**, n. of a people, suffered destruction, 49 (i), 116.

**Andhakavinda**, n.pl., Mahâ Kassapa going from A. to Râgagaha, 13, 254; Buddha at A., 17, 87.

**Andhakavishvi**, Rathânêmi is an A., 45, 118.

**Andhras**, in the code of Manu, 7, xxiv.

**Andra**, *see* Andar.

**Aneran**, Zd. anaghra, boundless (space), *see* Space.

**Anga**, n.p., converted by Buddha, 19, 241.

**Ângas**, n. of a people, Takman (fever) delivered over to them, 42, 2, 446, 449.

**Ângas**, *see* Vedângas, and Gaina.

**Angels**.

(a) In Mohammedanism.

(b) In Parsi religion.

(c) In Buddhism.

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**Aṅghāri**, n. of a Gandharva, guardian of Soma, 26, 72.

**Anghuyu**, n.p., the Fravashi of A. worshipped, 23, 215; 31, 351.

**Aṅgir**, Atharvan told the knowledge of Brahman to him, 15, 27.

**Aṅgiras**.

(a) A. in the singular, n. of a R̥shi, and a mythical being.

(b) A. in the plural, a family of priests or sorcerers.

(c) A. in the plural, a class of divine beings.

(a) A. IN THE SINGULAR, N. OF A R̥SHI, AND A MYTHICAL BEING.

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(b) A. IN THE PLURAL, A FAMILY OF PRIESTS, OR SORCERERS.

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**Aṅgīrasa**, Pali for Sk. Aṅgiras, n. of a Rishi, 11, 172.

**Aṅgīrasa**, t.t., *Ātharvana* = 'holy,' aṅgīrasa = 'pertaining to sorcery,' 42, 219, 624.

**Aṅgīrasa**, 'a descendant of Aṅgiras'; Rishis led by the old sage Ā., 8, 314; an epithet of Buddha, 13, 122; numerous Ā., 42, xxxv; Ghora Ā., 42, xxi, xxxv; *Praketas* Ā., 42, 163, 484 sq. See *Āyāsa* Ā., *Dadhyaḥk* Ā., *Dharuṇa* Ā., *Hiranya-stūpa* Ā., *Kutsa* Ā.

**Aṅgīrasa**, n. of an author on medicine, 36, 109, 109 n.

**Angra-mainyu**, Zd., the evil spirit, Aharman and Ganrāk-mainōk in Phl., 5, 3 n., 4 n.; the Daēva of the Daēvas, 4, 224 sq.; A. and the six chief demons, 4, 139 n.; the fiend who is all death, 23, 29; the counter creations of A., 4, 1 sq., 4-10; sends diseases and deformities, 4, 17, 19; noxious animals the creatures of A., 4, 25, 29; creates 99,999 diseases, 4, 236-9; the accursed Khrashtas of A., 23, 310, 310 n.; attacks Zarathustra and propounds riddles to him, 4, liii, 208, 210, 210 n.; sends the demon Būiti to kill Zarathustra, 4, 208-10; Ahura Mazda opposed by A., 31, xviii sq.; not mentioned in Darius's inscriptions, 31, xxx; not mentioned in the first statement of the doctrine of dualism, 31, 25 n.; compare Ahimanyu, 32, 119; flings the Pairikas against the stars that have in them the seed of waters, 23, 104; Takhma Urupa rides A. turned into a horse, 23, 252, 252 n., 292 sq.; drags the souls of the wicked into hell, 23, 340; created Azi Dahāka, 31, 233; spells against A., 4, 126, 138, 141, 146 sq.; 31, 312 sq., 390; conquered by the Airyama Ishyō prayer, 4, 247; 23, 41-7; glorifies the powers of Asha-

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**Āṅgulimāla**, a robber, converted by Buddha, 13, 156; 19, 243; 36, 355. **Āṅguli-mala-parittā**, title of a protecting charm, 35, 213.

**Āṅguttara-Nikāya**, t.w., and Mahā-parinibbāna-Sutta, 11, xxxiv sq.; Dhammaṭṭakappavattana-Sutta belongs to it, 11, 139.

**Āṅgutarāpa**, n. of a country, 10 (ii), 96 sq.; Buddha at A., 17, 127.

**Anidāna**, Gaiṇa t.t., free from sinful acts, 22, 40.

**Anikshiptadhura**, n. of a Bodhi-sattva Mahāsattva, 21, 4; 49 (ii), 90.

**Anila Vātāyana**, author of a Vedic hymn, 32, 450.

## **Animals.**

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(b) Classification of a.

(c) Zoology.

(d) A. as compared with men.

(e) Use of flesh, milk, skin, &c., of a.

(f) Treatment of a.

(g) Laws and regulations about a.

(h) Noxious a.

(i) A. in mythology.

(j) Worship of a.

(k) On some special a.

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(j) WORSHIP OF A.

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(k) ON SOME SPECIAL A.

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### Animal sacrifices.

- (a) History of a. s.; different views about them.
  - (b) Different kinds of a. s.
  - (c) The victim.
  - (d) The Yûpa, or sacrificial post to which the victim is bound.
- (a) HISTORY OF A. S.; DIFFERENT VIEWS ABOUT THEM.
- 'It is for sacrifices that beasts have been created by the Self-existent (Brahman) himself. Sacrificing causes the whole universe to

prosper; therefore is the slaughter (of beasts) for a sacrifice no slaughter. The sin of him who kills deer for the sake of gain, is not so great (and visited less heavily) in the world to come, than the sin of him who eats meat which has not been offered to the gods. Plants, cattle, trees, amphibious animals, and birds, which have been destroyed for the purposes of sacrifice, obtain exaltation in another existence (in which they are born as Gandharvas, or other beings of a high rank), 7, 169; flesh of animals slain for sacrifices may be eaten, 2, 270, 270 n.; slaughter of animals for a. s. permitted, 8, 289 sq.; 14, 26 sq. and n., 54, 71; 25, 172-6; occasions on which a. s. should be offered, 29, 87-9, 88 n.; 30, 256 sq.; though implying injury to living beings, a. s. offered in accordance with the Veda, is a sacred duty and leads to heaven, 25, 175 sq.; 38, 130 sq., 310; 48, 598 sq.; not alluded to in the *Riksamhitâ*, 44, xvii; the *Âpri* hymns destined for the *Prayâga* offerings of the a. s., 46, 9; a hymn used at the ritual of the a. s., 46, 283 sq.; he who offers living victims will reside high in heaven, 46, 24; the sacrificial fires long for the sacrificer's flesh, he offers to them an animal to redeem himself, 44, 118 sq.; he who performs a. s. eats food every six months in yonder world, 43, 299; by a. s. the sacrificer confers upon himself immortal life, 44, 118 sq.; by sacrificing he-goats, ewes, and cows, he gains these animals, 44, 218; in pressing Soma, they slay it, the animal victim is slain, the *haviryagña* is slain with mortar and pestle, and the two mill-stones, 12, 308; 26, 65, 340; 44, 2; substituting lower for higher animals, and vegetable for a. s., 44, xxxvii; when they spread the sacrifice, they kill it, 44, 2 sq.; origin and development of a. s., 12, 50-2; 26, 178 sq.; rice and barley the sacrificial essence of all animals, 26, 199, 199 n.; the cake a symbol of a. s., 12, 49-52 and n.; animals constitute a sacrifice, 44, 155; ascetic censuring an

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(b) DIFFERENT KINDS OF A. S.

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(c) THE VICTIM.

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(d) THE YŪPA OR SACRIFICIAL POST TO WHICH THE VICTIM IS BOUND.

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- Animisha**, n. of a demon harassing infants, 29, 296; 30, 211.
- Animosity**, *see* Hatred.
- Anirân**, n.d., has the Hôṃ, 5, 105; invoked, 5, 404, 404 n., 406.
- Aniruddha**, n.d., and philosophical t.t.; the sun-god as a unity of Vasudeva, Saṅkarshana, Pradyumna, and A., 11, 267 n.; a manifestation of the highest being, 34, xxiii, 441 sq.; a form of Vāsudeva, denotes the principle of egoity, 34, 440; 48, 524-6; cannot spring from Pradyumna, 34, 441, 442.
- Aniruddha**, n.p., an eminent Arhat, 21, 2; 49 (ii), 2, 90; one of the five hundred Arhats who are to become future Buddhas, 21, 198; *see* Anuruddha.
- Aniyata** sins, *see* Sins.
- Ankasa**, n.p., 23, 218.
- An-kwo**, *see* Khung A.
- Anna**, Sk., food, means earth, and all that is heavy, firm, dark in colour, 1, 94 n. *See* Food.
- Anna-homas**, t.t., food-oblations, 41, 37 n.; 44, 296, 297 n., 314 n., 377.
- Annapati**, n.d.; prayer to A., the lord of food, 29, 338.
- Annaprāsana**, *see* Child (b).
- Āññatakondañña**, *see* Kondañña.
- Annihilation**, *see* Samaya.
- Ārogga**, or Priyadarśanā, daughter of Mahāvira, 22, 193 sq., 256.
- Anointment** of Dikshita with fresh butter, 26, 13 sq.; of the sacrificial stake, 26, 170; of the victim, 26, 183; of sacrificer at Rāgasūya, 41, 80 sq.; of sacrificer at Agnīkayana, king with fat gravy at Sautrāmanī, 44, 250-2. *See also* Kings.
- Anoma-dassi**, n. of a saint afflicted with disease, 36, 10.
- Anotatta** lake, Buddha at the, 13, 124 sq.
- An Phing-lung**, was niggardly in sacrifices, 27, 402, 402 n.; 28, 165, 165 n.
- Ansāra**, and Muhāgerin who fled with Mohammed, 6, 172 n., 187, 262; three of the A. who refused to accompany Mohammed were forgiven, 6, 190, 190 n.
- Antaka**, the Ender, n.d.; the initiated boy given in charge to A., 30, 154; expiatory formula to A., 44, 337 n.
- Antaraṅgikā Sākha**, of the *Veravārika gana*, 22, 291.
- Antariksha**, *see* Air.
- Antaryāmi-brāhmaṇa**, t.c. (*Brihadāranyaka-upanishad* 3, 7), 34, xxviii; 48, 214, 319, 356, 422, 457, 537, 544, 627.
- Antaryāmin**, t.t., 'the ruler within,' the internal ruler, is the self, the Brahman, or the Lord, 15, 132 sq.; 34, xxviii, xxxv, xlii sq., lxii-lxiv, xcviii, c, cxiii, 130-5; 48, 226; is not the pradhāna, 34, 132 sq.; cannot mean the embodied soul, 34, 133-5.
- Antelope**, one of five animals, 8, 155 n.; the skin of the black a. (*kṛishnāgīna*) used at sacrifices, 12, 23-5, 23 n., 38, 265; 26, 25-8, 32, 75, 77; 41, 185 sq.; 44, 132, 249-51, 254, 290 n., 447, 461 n., 467 n., 499; soma placed on black a. skin, 26, 160; two black a. skins represent heaven and earth, 26, 25; black a. skin represents sacrifice, 41, 215-17, 215 n., 219, 222, 266; 43, 226 sq.; 44, 249, 447; is the earth, 44, 216; its hairs are the metres, 41, 266; 44, 249, 448; the dead body laid on a black a. skin, 44, 200, 203; gift of a black a., 14, 135; the horn of an a. used for magic cures, 42, 15, 336-8; gomriga, a bovine a. one of the three chief victims at the Asvamedha, 44, 298, 338, 338 sq. n., 388.
- Antideva**, n. of a king, revered the priest *Vasishta*, 19, 12; 49 (i) the king who reached final

bliss, 49 (i), 94 sq.; *Sāmkriti* A., 49 (i), 101.

**Antinomies**, each suggesting the existence of its corresponding opposite, 39, 47 sq.; the usefulness of being of no use, 39, 132, 217-22; a cluster of a., 39, 188; startling antithetic statements, 39, 239, 239 n.

**Antioch**, people of, destroyed for disbelief in Jesus' disciples, 6, cv; 9, 163 sq.

**Āntrimukha**, n. of a demon harassing children, 30, 211.

**Ants**, Solomon and the, 9, 101; a.-hills inauspicious, 29, 140; simile of the white a., 36, 326; a. an antidote against poison, 42, 27, 30, 268, 511 sq., 552 sq., 553 n., 555; produce healing-water, 42, 9, 278; earth from an a.-mound used in medical charms, 42, 234, 287, 511; a. gnaw the bowstring of Vishnu, 44, 442 sq., 450.

**Anuddhari**, see *Animals (i)*.

**Anugītā**, t.w., an episode of the *Mahābhārata*, 8, 197-206; its relation to the *Upanishads*, 8, 197, 200, 207-12, 215, 224, 226 sq.; relation between A. and *Bhagavadgītā*, 8, 197 sq., 207-10, 215, 218 sq., 222, 227; *Brāhmana Gītā*, and *Gurushyāsamvāda*, 8, 198-204; work of one author, 8, 204-6; its date and position in Sanskrit literature, 8, 206-27; its relation to the *Dharmasāstras*, 8, 208, 210, 215-19; its relation to Buddhism, 8, 212-15; its language, 8, 227; its metre, 8, 227; translation, 8, 227-394; ends with the fourth chapter, 8, 256 n.

**Anugopā** restored to sight by Buddha, 49 (i), 197.

**Anumati**, n.d., goddess of conception, 42, 98, 461; is this earth, 41, 44; *Sinivālī* and A., phases of the moon, 42, 461; offering to A., 25, 90; 29, 84, 319, 321; 41, 42, 44, 54 n.; 43, 264, 264 n.; 44, xlii, xlv; worshipped at the *Upākaraṇa*, 29, 221; funeral oblation to A., 29, 242; sacrifice to A. at the ploughing rite, 29, 326; invoked when sprinkling water round the fire, 29, 378; 30, 19, 142, 253; sacrifice of the newly married couple to Agni, *Pragāpati*, *Vijve devās*, and A., 30, 49; invoked

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**Anumloṅanti**, n. of a nymph, 43, 107.

**Anupādisesa**, t.t., 'none of the five attributes remaining;' is the principal thing, 10 (ii), 167.

**Anupalīpta**, n. of the eighth *Tathāgata*, 49 (ii), 6.

**Anupamamati**, one of the sixteen virtuous men, 21, 4.

**Anupiyā**, a town of the *Mallas*, Buddha residing there, 20, 224-33.

**Anupravāṇiṇi**, see *Sacrifices (b)*.

**Anurādhapura**, the chronicles preserved in the *Mahāvihāra* cf. 10 (i), xvi sq., xx, xxii sq.

**Anuruddha**, n.p., in Pali, *Aniruddha* in Sk., 21, 2 n.; 49 (ii), 2 n.; the *Sākya*, converted, 19, 226; 20, 224-33; 35, 163; what he said when Buddha died, 11, 118, 119, 121; 19, 305 sq.; praises the departed Buddha, 19, 310-20; A., *Nandīya*, and *Kimbila*, *Bhikkhus* who live in perfect harmony, Buddha visiting them, 17, 309-12; questions Buddha about schisms, 17, 317; mentioned among the principal *Thera Bhikkhus*, 17, 360; sayings of A. the elder, 36, 296, 347, 351. See also *Aniruddha*.

**Anurāsana**, 'precepts' (the *Vedāṅgas*?), to be studied, 44, 98.

**Anusaya**, see *Karman*.

**Anush/ubh**, see *Metres*.

**Anuvāda**, Sk., t.t., a statement referring to something already known, explanatory comment, 34, 221; 38, 55, 66, 138, 216, 221, 308 sq., 322, 322 n.; 48, 14, 45, 678, 694, 696 sq.

**Anuvidita**, t.t., Buddha's definition of the term, 10 (ii), 91.

**Anvādhyas**, *Āpyas*, *Sādhyas*, and *Maruts*, the divine guardians of the sacrificial horse, 44, 359.

**Anvākhyāna**, old tale, not true, 44, 14.

**Anvārambhaṇiṇi**, see *Sacrifices*.

**Anvash/akya**, see *Animal Sacrifices (b)*, and *Sacrifices (i)*.

**Anyata/plakshā**, n. of a lotus-lake in *Kurukshetra*, 44, 70.

- An-zre**, n.p., knew well the rules of propriety, 27, 174 sq.
- Aoighimatastîra**, n.p., 23, 218.
- Aôshânar**, is full of wisdom, 18, 90, 90 n. *See* Aôshnar.
- Aôshnar** (Aoshnara, Aôshnôr), grandson of Pâûrvâgîryâ, 18, 171, 171 n.; son of Pouru-gîra, 23, 221, 221 n.; chancellor of Kai-Ûs, 47, x, 13 sq.
- Apadesa**, *see* Mahâpadesâ.
- Apâkara**, = Parikara, 35, 287 n.
- Apâlâ**, n.p., identified with Sûrya's daughter, 26, xiv n.; was free from widowhood, 29, 33.
- Apâlâla**, a Nâga, converted by Buddha, 19, 246.
- Apâm Napât** (Napât), the great sovereign, 4, 250; swift-horsed, with many wives, 23, 6 n., 14, 20, 36, 38, 71; 31, 319; the son of the Waters, Lightning, invoked and worshipped, 23, 6, 6 n., 12, 14, 20, 36, 38, 299; through Tîstrya the waters come from the high A.N., 23, 94, 94 n.; divides the waters amongst the countries, 23, 102, 249 n.; increases the excellencies of countries, 23, 202; seizes the priestly glory, 23, 299; the Ahura Napât-apâm worshipped, 31, 197, 204, 209, 215, 219, 224, 326, 331, 346, 351, 362, 381, 383 sq., 392.
- Apâm Napât**, the lightning, 42, 589; the Child of the Waters, 46, 157, 158; Agni identified with A.N., the 'quick inciter,' 46, 187, 191.
- Âpana**, a town in Ânguttarâpa, 10 (ii), 96-9; 17, 129-34.
- Apâna**, *see* Prânas.
- Apântaratamas**, born on this earth as Krishna Dvaipâyana, and entrusted with the office of promulgating the Vedas, 38, 235-8; 48, 529; reborn, though he had reached intuition of the highest truth, 48, 650 sq.
- Apâôsh**, Phl., Apaosha, Zd., the demon of drought, his struggle with Tîstar (Tîstrya), 5, 27 sq., 112, 170 sq.; 18, 266 sq., 267 n.; 23, 92, 99-101; fiend of death, 23, 284 sq.
- Apapalika**, n. of the courtesan Ambapâli in the Burmese legend, 11, 22 n.
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- Aparisrava**, Gaina t.t., explained, 22, 37 n.
- Âpas** (Water), etymology of the word, 15, 310.
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- Âpastamba-sûtras**, something very like an Upanishad occurs in them, 1, lxvii; language of the Â., 2, xliii-xlvi; the Â. Grihya-, Srauta-, and Dharma-sûtras, 2, xiii-xv; 30, xxix, xxxii n., xxxiii; the Â. Grihya-sûtra translated, 30, 248-97; the Â. Yagña-Paribhâshâ-sûtras translated, 30, 309-71; the Â. on the Purushamedha, 44, xxxiii n., xxxix n., xln.
- Âpastambha**, older name of Âpastamba, 14, xlii n.
- Âpastambiya-Dharma-sûtra**, aphorisms on the sacred law, part of the Kalpa-sûtra, 2, xi sqq.; the Â. and its commentary, 2, xlii-xlviii; translated, 2, 1-171; doctrines of Bhagavadgîtâ compared with Â., 8, 20-4; mentions Upanishads as part of Vedic literature, 8, 212; its relation to the Anugîtâ, 8, 215-19, 226; on sale and gift of children, and Kshetrâga sons, 25, xciii sq.; quoted, 8, 397; 38, 421; 48, 187, 410, 773.
- Âpâsya**, meditated on the udgîtha, 1, 6.
- Âpâyâ**, n. of a river, 46, 287 sq.
- Apîvêh**, Kai-A. or Kavi Apîvanghu,

**Apnavâna**, and the *Bhrigus* kindled Agni, 12, 350, 350 n.; 46, 343.

**Apologues**, *see* Parables, and Tales.

**Apostasy, apostates**, *see* Heresy.

**Apostles, or prophets**,

(a) In Islâm.

(b) In Zoroastrianism.

(a) IN ISLĀM.

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if God were the cause of evil, 24, 201; prophets and a. slain, 24, 205.

*See also* Saoshyâs, and Sôshâns.

**Appamaññas**, *see* Meditations.

**Apramâda**, Sk., t.t., *see* Earnestness.

**Apri-hymns**, *see* Prayers (c).

**Apsarâ**, the A. who makes the winnings in the game of dice, 42, 149 sq., 414.

**Apsaras** (plur. *Apsarasas*), nymphs; five hundred A. go towards the knower of Brahman, to adorn him, whereupon he moves towards Brahman, 1, 276; achieved their great beauty by living as Brahmakârinis, 8, 178; among women who are a source of happiness, the A. are chief, 8, 347; the Gandharvas their husbands or companions, 12, 269 n.; 42, 33 sq.; 44, 69 n.; fair maidens with their chariots and musical instruments, in Yama's heaven, 15, 6; the beauty of A. even is unreal, 19, 254; five hundred A. attend on the mother of Buddha, 19, 351, 353 sq.; created, 25, 15; world of the A., 25, 157; produced by activity, 25, 494; worshipped at the Tarpâza, 29, 121, 219; Indra has created glory for the A., 29, 316; Agni's A. are the herbs, 30, 146 n.; the insight that dwells with the A., 30, 159; the scent that dwells with the A., 30, 166; like bright red ornaments, 32, 308; invoked in a charm against mania, 42, 32, 520 sq.; their amusements, 42, 33; rivers and trees their dwellings, 42, 33, 409; a talisman against the A., 42, 80; invoked as goddesses of love, 42, 104, 534 sq.; the dog-like A., 42, 125; as evil demons, 42, 205, 425; the Germanic elfs, 42, 409; the wives of Kâma, the Gandharva, 42, 536; as mates for protection of the worlds, 43, 105-8; are sun-motes, mates of Sûrya, 43, 231; are plants, mates of Agni, 43, 231; are stars, the mates of the Moon, 43, 232; are the waters, mates of Vâta (wind), 43, 232; are offering-gifts, the mates of sacrifice, 43, 232 sq.; are hymn-verses and hymn-tunes, 43, 233; serve the divine person under the name of 'fragrance,' 43, 373; story of the A. Urvâsi and

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- Âptoryâma**, *see* Sacrifices.
- Âptyas**, legend of the Â., i.e. the gods Trita, Dvita, and Ekata, 12, 47-9.
- Apûrva**, Sk., t.t., supersensuous principle, 34, lxxv; 38, 109, 110 n., 181, 182, 183, 347 n. *See* Karman, and Works.
- Apvâ**, goddess of impurity, invoked against the enemies, 42, 122, 325, 327.
- Âpyas**, Sâdhyas, Anvâdhyas, and Maruts, the divine guardians of the sacrificial horse, 44, 359.
- Ara**, or Âra, a lake in the world of Brahman, 1, 131, 132 n., 275 sq.
- Ara**, n.p., 23, 211.
- Ara**, n. of a Tirthakara, 22, 280; a king who became a Gaina monk, 45, 86, 86 n.
- Arabian Nights**, story of the island-whale, 23, 295 n.
- Arabs**, rulers of Persia, 5, 151; their pre-Mohammedan religion, 6, xi-xvi; manners and customs of the pagan A., 6, ix-xi, 89, 89 n., 132-4; A. of the desert denounced as the worst hypocrites, 6, 186 sq.; some are good Muslim, 6, 187; clans of A. contending as to who is the more numerous, 9, 340, 340 n.; descended from Tâz, 37, 27 sq.; destroyed by Pêshyôtanô, 47, xii; creatures of the evil spirit, 47, xviii, 104.
- Aradâ**, n.d., offering to, at rites relating to agriculture, 30, 113 sq., 113 n.
- Ârâda Kâlâma**, or Ârâla, or Arâda, n. of a famous teacher, 19, xxi, 80 sq.; Buddha's meeting and conversation with Â., 19, 95, 130-41; 49 (i), 92, 93; dead when Buddha began to preach, 19, 167 sq.; 49 (i), 169; has gained insight into absolute bliss, 49 (i), 77.
- Arahat**, *see* Arhat.
- Arahat-Buddha**, *see* Buddha.
- Ârâla**, *see* Ârâda.
- Âramaiti**, or Piety (personified), invoked with Ahura and other Ameshôspends, 31, 14-24, 77 sq., 152, 155 sq., 156 n., 176, 179; clothed the souls with bodies, 31, 27, 32 sq.; daughter of Ahura-Mazda, 31, 37 sq., 44, 123, 126 sq., 126 n.; good and bountiful Piety, 31, 58; associated with the earth, 31, 58 n., 149 n., 152, 156 n., 159 n.; departs from the evil-doers, 31, 81, 87; creatrix of righteous beings, 31, 87; increased Universal Weal and Immortality, 31, 88; the instructor of men in Ahura's regulations, 31, 95, 101; prayer with Â. (Piety), 31, 96, 102; prayer for Piety, 31, 98, 106; who fashioned Â. together with Sovereign Power? 31, 109, 114; influence of Â. on men's actions, 31, 109, 116; increases sacred orderliness, 31, 109, 114; the Yasnas of Â., 31, 124, 129; where Piety joins hand in hand with the Righteous Order, 31, 143; the two hands of Â., 31, 146, 148; the joyful meadows of her peace, 31, 146, 149, 149 n.; appears with holy Khshathra, 31, 152, 158 sq.; Vohumanah, Â., and Khshathra, 31, 167; the Bountiful, worshipped, 31, 196, 256 sq., 325, 339, 360 sq., 387; chosen by the Zoroastrian, 31, 248; Ahura-Mazda approached by the kinship of Â., 31, 252; the holy woman who is as the bounteous Â., 31, 342; the ideal wife, 31, 386. *See* Âramaiti Spenta, and Ârmat.
- Ârâmas**, *see* Vihâras.
- Ârambhas**, t.t., exertions, pain arises from them, 10 (ii), 139.
- Arang**, mother of Îsadvâstar, 47, 106, 111, 115.
- Arang-i Birâzân**, epithet of Ururvîga, 5, 143 sq.
- Ârazi**, bewitched Bhadrâsena Âgâta-satrava, 41, 140 sq.
- Aravis**, t.t., the churning-sticks used for producing fire, 12, 275, 294 sq. n.; 44, 74; penance and sacred learn-

- ing are the two A. by which the fire of knowledge is produced, 8, 308.
- Āraṇyakas**, or forest-books, the Upanishads occur in them, 1, lxi sq., xci; are liturgical, 1, xci; Sāṅkhya-yoga, Vedas, and Ā. are members of one another, and together are called *Pañkarātra*, 48, 530; teach that all the subordinate principles have their true Self in Brahman, 48, 530 sq. See *Aitareya-āraṇyaka*.
- Aranye-nūṭya**, t.t., 'to be recited in the forest,' certain oblations so called, 44, 336 sq. and n.
- Araru**, n. of a demon, 12, 57, 57 n., 64 n.; a name of evil dreams, 42, 167, 485.
- Arask**, 'malice,' a fiend, 5, 107 sq.
- Arāst**, demon of falsehood, 5, 111.
- Ārāstāi**, or **Ārāsti** (Ārāstīh), n.p., father of *Maidhyōmaungha*, 5, 141, 141 n., 145; 23, 203, 203 n.; 47, 163; brother of *Pôrūshaspō*, 47, 155.
- Ārāsti**, **Ārāstīh**, see **Ārāstāi**.
- Arati**, daughter of *Māra*, 10 (ii), 159.
- Ārāti**, the demon of grudge, 42, 15, 57, 82, 109, 172 sq., 187, 261, 423-5; as nightmare, a naked woman, 42, 173, 424 sq.; A. and **Ārātis** in doubtful connexion with *Agni*, 46, 366, 370.
- Aravaostrā**, son of *Erezvat-danghu*, 23, 218.
- Arawisanasp**, n.p., 5, 136.
- Arāyas**, demons of grudge, 42, 162, 205.
- Arbuda**, a demon-serpent, slain by *Indra*, 42, 633 sq.; King A. *Kādraveya*, whose people are the snakes, 44, 367.
- Arbudi**, prayer to A. and *Nyarbudi* for help in battle, 42, 123-7, 631-5, 637.
- Archangels**, see *Amesha-Spentas*.
- Archdevils**, see *Demons*.
- Archery**, as a discipline of virtue, 3, 59, 59 n.; drinking and a. contests at festivals in honour of the ancestors, 3, 374 sq. and n., 400 sq.; the game of pitch-pot, 27, 50 sq.; 28, 397-401; ceremonies connected with a. competitions, 27, 56 sq., 59; 28, 446-53, 462; instruction in a., 27, 233, 478; 36, 253 sq.; and music, 27, 424, 424 n.; see also *Music*; practised at the birth ceremonies for a boy, 27, 472; introduced by King *Wū*, 28, 124; in a. something like the way of the superior man, 28, 307; similes of a., 36, 71, 253 sq., 369-72.
- Architecture**, how a city is built, 35, 53; 36, 208 sq. See *Houses*, and *Vihāras*.
- Ard**, all kinds of wild flowers belong to, 5, 104; *Vohūman* in the thoughts, *Srōsh* in the words, A. in the actions, 18, 18 sq., 18 n.; i.e. the angel *Ashi Vanguhi*, opposed by *Varenō*, 18, 270, 270 n. See *Arshisang*, and *Ashi Vanguhi*.
- Ardāi-fravard**, meat-offering to, 5, 337, 337 n.; protects *Zoroaster*, 47, 145.
- Ardakhshir**, the *Kayān* king, 5, 193; arranger and restorer of the world, 5, 199, 199 n.
- Ardashir**, see *Artakhshatar*.
- Ardavahist**, *Ardavahistō*, see *Ashavahist*.
- Ardā-Virāf**, age of the book of, 18, 397; allusions to next-of-kin marriage in the A., 18, 397 sq.
- Ardhaka**, *Rudra* the slayer of, 42, 155, 619 sq.
- Ardibahist**, see *Ashavahist*.
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- Ardisvang**, *Phl.* for *Ashi Vanguhi*, 23, 270 n. See *Ard*, *Ashi Vanguhi*.
- Ādraka**, n. of a prince, his disputes with various heretical teachers, 45, 409-19; turned monk, an elephant pays reverence to him, 45, 409 n.
- Ādrakakha**, see *Ullagakha*.
- Ardvī Sūra Anāhita**, *Phl.* *Arēdy-sūr*, *Arekdvīksūr*, *Arekdvīsūr*, *Anāhid*, angel or goddess of the waters, 4, 80, 80 n., 230; 5, 67 n.; 37, 227, 227 n., 229; the undefiled water of A., 5, 90; 18, 117, 117 n.; *Hōm* grown at the source of A., 5, 100; the course and benefit of the water of A., 18, 262 sq.; the heavenly spring from which all waters flow, 23, 8, 16, 52-54 sq., 57, 84, 181 sq., 356 sq. her descent from heaven, 23, 52, 55-8, 73 sq.; runs from mount *Hukairya* into the sea *Vouru-Kasha*, 23, 174, 181 sq.; — protects lying-in women, 4, 230; watches

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**Arēdvīsūr**, see *Ardvî Sūra Anāhita*.

**Aregādarsi**, or *Aregadharsn*, n.p., ancestor of Zoroaster, 47, 34, 140.

**Areganghant**, the Turanian, 23, 212.

**Aregaona**, n.p., 23, 214.

**Aregat-aspa**, conquered by *Vistâspa*, 23, 79–81, 79 n., 117, 280, 306. See *Argâsp*.

**Arekdvisūr** (*Arekdvîksūr*), see *Ardvî Sūra Anāhita*.

**Aresh**, falsehood of the demon A., 37, 241 sq.; colloquy of the demon A. and Zaratūst, 37, 246 sq. and n.

**Arezahis**, the, worshipped, 31, 349.

**Arezô-shamana**, slain by *Keresâsp*, 13, 370; 23, 296.

**Arezrâspâh**, *Arezrâspô*, son of *Spânsnâyôr*, 37, 218 sq. and n.; came to Frashîstar for religious inquiry, 37, 413, 413 n.; 47, 81, 81 n. See *Erezrâspa*.

**Arezûra**, 'the neck of A.,' a mount at the gate of hell, 4, 24, 24 n., 225; 5, 15 n.; 24, 58 n. See *Hell* (b).

**Arezva**, *Arezvâk*, Av. *Erezvau*, high-priest, 23, 213; 47, 83–5, 83 n.

**Argâsp**, Av. *Aregat-aspa*, king of the *Khyôns*, defeated by *Vistâsp*, 5, 40, 218; 37, 24 sq. and n., 369, 412; 47, xi, xxx, 68–70, 68 n., 72 sq., 75, 126. See *Aregat-aspa*.

**Arghya**, see *Guests*.

**Arguna**, conversations between *Krishna* and A., 8, 3 sq., 40–131, 197 sq., 229 sq., 310–12, 393 sq.; also called *Gudâkêsa*, a great hero in battle, 8, 37–9; *Krishna* is A. among the *Pândavas*, 8, 91; *Krishna* shows himself in his divine form to A., 8,

285; 41, 99; appointed to guard the sacrificial horse, 44, xxvii–xxix.

**Arguna Kârtavirya**, a king, dialogue between him and the Ocean, 8, 293 sq.

**Arhaddatta**, n.p., disciple of *Susthita* and *Supratibuddha*, 22, 293.

**Arhaddatta**, n.p., disciple of *Simhagiri Gâtismara*, 22, 293.

**Arhat**, Pali *Arahat*, a holy man, a saint; *Arhats*, saints.

(a) Use of the term A., becoming an A.

(b) Attainments of A.

(c) Worship of A.

(a) USE OF THE TERM A., BECOMING AN A.

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(b) ATTAINMENTS OF A.

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Insight' by delivering a discourse in the presence of Buddha, 17, 10-13; compared to middle-sized plants, 21, 126 sq.; go to heaven to see Sakka, 35, 11 sq.; read the thoughts of others, 35, 18, 23; suffer no mental pain, do not carry favour nor bear malice, 35, 69 sq.; cannot be angry or offended, 35, 152 sq.; pure and free from stain, 35, 200; are not afraid of death, 35, 206-10; are without fear, 35, 297-300; the Arhat (called Brâhmana) described, 36, 26-8, 28 n.; suffers bodily pain, but not mental, 36, 75-8; cannot offend against moral law, but against the Rules of the Order, 36, 98-101; every A. knows about emancipation &c., 36, 100; dwell in Nirvâna, 36, 191, 193; these sevenfold wisdom of A., 36, 207 sq., 218, 220, 229, 231 sq., 233; morality of Bhikkhus and A., 36, 221, 221 n.; Bhikkhus and A. of different degrees, officers in the 'city of Righteousness,' 36, 231-9; having conquered all evil, they enter Nirvâna, 49 (i), 177, 179.

(c) WORSHIP OF A.

The foolish man scorns the rule of the A., 10 (i), 46, 46 n.; so long as the Vaggians support the A., so long they will prosper, 11, 4; a true hearer of the Tathâgata is worthy of a dâgaba, 11, 94 sq.; the world would not be bereft of A., if brethren were to live the perfect life, 11, 107 sq., 107 n.; 35, 186-9; an A. not to be addressed by his private name, 19, 173; must always be saluted, 20, 196; are not to be acknowledged as such, if they do not firmly believe in the law of Buddha, 21, 42 sq.; obeisance to the A., &c., the principal benediction, 22, 217; the Bodisat as an elephant honoured the A., 36, 20-2; miracles at the graves of A., 36, 174-6; the Bhikkhu shall associate with A. and other saints, 36, 358; the commandments well proclaimed by the A., 45, 251. *See also* Arhatship, Holy persons, Saints, and Saintship. **Arhatship**, or saintship, the noble eightfold path which ends in, 11, ix; attained by Sâla, Khanna, Sâriputra, 11, 25; 20, 385; 21, 61;

the Bhikkhus who are lamps unto themselves shall reach the very topmost height, i.e. A. or Nirvâna, 11, 39, 39 n.; *and ere long he attained to that supreme goal of the higher life for the sake of which noble youths go out from all and every household gain and comfort to become houseless wanderers—yea, that supreme goal did he, by himself, and while yet in this visible world, bring himself to the knowledge of, and continue to realize, and to see face to face! And he became conscious that rebirth was at an end, that the higher life had been fulfilled, that all that should be done had been accomplished, and that after this present life there would be no beyond!* 11, 110; 17, 9; 20, 384 sq.; is the uprooting of the upâdâna, 11, 148 n.; three qualities required for A., 11, 210 sq. n.; how a Bhikkhu may obtain A., emancipation of heart and of mind, 11, 218; A. and the Ten Fetters, 11, 222; more important than Nirvâna, 11, 243 sq.; the Âsavas, and the theory of A., 11, 293 sq.; the supreme goal, after which there is no rebirth, 17, 9 sq.; Sona attained to A., 17, 10; Dabba realized A., when seven years old, 20, 4 sq.; real A. obtained by Buddha-knowledge, 21, 115; it is an artifice of Buddha that he teaches Nirvâna at the stage of A., 21, 189; the merit of establishing a man in A., 21, 330 sq., 334; stages leading up to A., 21, 330 sq.; 35, 25-9, 25 sq. n., 55 sq.; the seven conditions of A., 35, 52, 58; 36, 137 n.; a layman, who has attained to A., must either die, or become a Bhikkhu, 35, 233; 36, 96-8; discussions about A., 36, xxiii, xxvi sq.; supreme attainment, the only condition of A., 36, 56-8; what is the use of becoming a recluse, if laymen can attain to A., 36, 56-8; the fruits of the various stages of A., 36, 215 sq.; A., 'the jewel of emancipation,' 36, 224 sq.; previous keeping of the vows, a condition of A., 36, 254 sq.; similes showing what qualities a Bhikkhu must have to realize A., 36, 275-373; four paths of A., 36, 338. *See also* Nirvâna.

- Arig**, ancestor of Zoroaster, 47, 140.
- Aris**, *see* Erekhsha.
- Arish/anemi**, chieftain of the sacrifice, is an autumn month, 43, 107.
- Arish/anemi**, the Arhat, life of, 22, 276-9; was a Gautama, and his skin was black, 45, 112; was to marry, but on seeing the animals doomed to death for the wedding feast, turned monk and became a great saint, 45, 112-15.
- Arithmetic**, young men get a living by learning, 13, 201; with and without the help of fingers, 35, 91 sq., and n.; a means of remembering, 35, 123.
- Arit/ba**, a Bhikkhu, who holds a sinful doctrine, 17, 377-82.
- Ariyas**, 'the elect,' 'the noble,' 10 (ii), x; their knowledge, 10 (i), 9, 9 n.; the law as preached by the A., 10 (i), 23; the rule of the A., 10 (i), 46, 46 n.; the sight of the A. is good, to live with them is happiness, 10 (i), 55; the heavenly world of the A., 10 (i), 60; a man is called Ariya, who has pity on all living creatures, 10 (i), 66, 66 n.; defined by Buddha as one who is not reborn, 10 (ii), 92. *See also* Arya.
- Arka**, is the sun, 8, 219 sq., 346, 346 n.; 43, 349; a name of the Self, 15, 311; mystery of A., the flame, the sacred fire, fire-altar, 43, 334-6, 342, 346-9, 398 sq., 402, 404; 44, xviii.
- Arka**, a plant, *Calotropis gigantea*, its mystery, 43, 157 sq., 166, 334-6, 342, 346-9.
- Artanânas Âtreya**, n. of a priest, 32, 339.
- Arkya**, 'what relates to the Arka,' is the fire (Agni), 43, 342 sq., 402; 44, 172.
- Armaiti Spenta**, invoked against the Drug, 4, 101, 230; invoked against the demons, 4, 241; mother of Ashi Vanguhi, 28, 274.
- Armat** (Av. Ârmaiti), opposed by Târôkmat (Av. Tarômaiti), 37, 263 sq., 263 n.
- Arrogance**, deluded by ignorance sacrificers indulge in, 8, 116; abandoned, 8, 116.
- 128; is the cause of ruin, 41, 1; 44, 22. *See also* Pride.
- Arrow**, one a.'s range is as much as Pragâpati crosswise, 41, 25; three a. handed to the king at the Râgasûya, 41, 88; a. means strength, 41, 236; in parables and similes, 35, 159; 36, 169; 45, 362.
- Arshan**, n. of a king of Iran, 23, 222, 222 n., 303.
- Ârsheya-brâhma/ya**, t.w., quoted, 38, 421.
- Arshirang**, the rich in wealth, Av. ashis vanguhi, 5, 86, 86 n., 403, 405. *See* Ard, and Ashi Vanguhi.
- Ârshîshenas**, make five Avadâna cuttings, 12, 192 n.
- Arshya**, n.p., 23, 209.
- Ârstât**, n.d., Truth, who makes the world grow, worshipped, 23, 6, 9 sq., 11, 15, 17, 19, 36, 38, 40, 164, 166, 168, 178, 184; the unholy priest displeases A., 23, 156; Âstâd Yast devoted to A. and Hvarenô, 23, 283-5; who advances the settlements, worshipped, 31, 198, 205, 209 sq., 215, 220, 224, 256, 345, 388. *See also* Âstâd.
- Arsti**, the Ascendancy of A. praised, 31, 306.
- Arsvant**, n.p., 23, 210.
- Ârtabhâga**, *see* Gâratkârava Â.
- Ârtabhâgiputra**, n.p., 15, 225.
- Artakhshatar**, or Ardashîr Pâpakân, a king of Iran, son of Pâpak, summoned Tôsar (Tansar) to expound the Avesta, 4, xxxviii sq., xli-xlvi, xlviii, lv; 37, 414; called Vohûman, the same as Artaxerxes, 5, 137 sq., 150 n., 151, 198 sq., 198 n.; restored the monarchy of Iran, 37, xxxi; founder of the Sâsânian dynasty, 47, xli, 85, 85 n.; an organizer of religion, 47, 127, 127 n.
- Arteries**, or veins, Sk. Nâdis; connexion between the a. of the heart and the rays of the sun, 1, 132-4; 15, 328 sq.; 33, 143 sq., 378 sq.; in deep dreamless sleep, the soul enters into the a. of the heart, 1, 133; 15, 167; 34, 191; 38, 141-6; there are 101 a. of the heart, one of them penetrating the crown of the head, 1, 134; 15, 23, 277, 278 sq.; 38, 178; called Hita, 15,

159 sq., 167; by means of them the soul departs from the body, 34, lxxix, lxxxii; the junction of the a. and rays is the way of the departing soul, 38, 382.

**Artha**, 'Wealth' (personified), worshipped at the Tarpana, 30, 244.  
**Arthashastra**, Sk., knowledge of Sûtras and women, 2, xxxii, 171, 171 n.

**Arthavâdas**, Sk., 'glorifying passages' in Scripture, as means of knowledge, 34, lxxv, 198, 217-22, 225 n., 304, 318, 318 n., 348, 355; 38, 212 n., 213 n., 227, 235, 246, 246 n., 251, 254 sq., 261, 264, 286, 290, 299 n., 310-12, 418 sq.

**Artisan**, an ascetic should not live by the occupation of an a., 8, 208, 365. See Professions, and Society (four classes of).

**Arts**; dancers, singers, bards disreputable, 25, 104 sq., 317, 381, 443; bards may speak to married women, 25, 316; sin of dancing and singing, 25, 443; music and other a. despised, 39, 139 sq., 269, 278-80, 286, 292 sq., 328 sq., 328 n., 342; seventy-two a., 45, 108. See Actors, and Music.

**Arûm**, Zoroastrianism spread to, 24, 171, 171 n.

**Arûmans**, n. of a people, 24, 52, 52 n.; termed untruthful, 24, 172, 172 n.

**Aruna Aupavesi**, grandfather of Svetaketu Aruneya, 12, xli; his teaching, 12, 313, 452; 26, 249 n.; 43, 393 sq.; teacher of Uddâlaka, 15, 226.

**Arundhatî**, or Akshamâlâ, wife of Vasishtha, 25, 331 n.; 30, 244.

**Arundhatî**, a plant, protects cattle, 42, 144, 490 sq.

**Aruneya**, see Svetaketu A.

**Aruni**, see Uddâlaka A.

**Arunis**, meditate on the heart as Brahman, 1, 206.

**Arunmukhas**, Indra delivered the A., the devotees, to the wolves, 1, 293.

**Arûpadhâtu**, see Heaven (b).

**Arusha**, n. of a solar deity, the morning sun, 32, 20-3.

**Arvâvasu**, a Hotri of the gods, 12, 137, 137 n.

**Ârya**, title prefixed to the names of Sthaviras, 22, 286-94; Sûdra and A. created, ruled by day and night, 43, 74 sq.; Sûdra woman the A.'s mistress, 44, 326; the gods have engendered Agni, to be a light for the A., 46, 49. See Ariya.

**Aryadatta**, see Datta.

**Aryag**, n.p., 47, 140.

**Aryagayanti Sâkhâ**, founded by Gayanta, 22, 288; founded by Arya Ratha, 22, 293.

**Aryaghosha**, a Ganadhara of Pârsva, 22, 274.

**Aryaketaka Kula**, of the Kârana Gana, 22, 292.

**Aryakuberâ Sâkhâ**, founded by Arya Kubera, 22, 293.

**Aryaman**.

(a) A. in mythology.

(b) Worship of A.

(a) A. IN MYTHOLOGY.

'A.'s road, 'the path of the deceased, 2, 158; 41, 59, 122; chief among the manes, 8, 89; Pûrve Phalguni (constellation) assigned to A., 12, 285 n.; gives the bride to the husband, 29, 282; 30, 189; finds out the infamous enemies, 32, 273, 278; Maruts compared with A., Mitra and Varuna, 32, 326, 330; the grandfather of the plant silâî, 42, 20; Varuna, Mitra, A. kindle Agni, 46, 31; A., Mitra, and Varuna fill the cloud, 46, 103; is glorious through Agni, 46, 148; Agni is A., the lord of beings, 46, 186; Agni invoked to bring A. to the sacrifice, 46, 316; Agni announces man's sins to A., 46, 325; Agni is A. when bearing the secret name of the maidens, 46, 371.

(b) WORSHIP OF A.

Prayer to Mitra, A., and Varuna, sons of Aditi, 12, 356; invoked in an Upanishad, 15, 45, 53; worshipped at marriage, 29, 44, 168 sq., 282; 30, 45; invoked in the prayer at the initiation, 29, 64; invoked with the Maruts, 32, 386; invited to the Soma, 32, 408; invoked at sacrifices, 41, 38, 83; 46, 13, 38; invoked in charms to obtain a husband, 42, 94 sq., 323, 491; invoked in a charm for easy parturition, 42, 99, 243; invoked to remove evil

- bodily marks from a woman, 42, 109; invoked in a cattle charm, 42, 143; invoked with other gods, 42, 160; 44, 385.
- Aryamza**, a demon harassing children, 30, 211.
- Aryan**, the glory of the A. regions, 4, 223, 223 n.; Anaryan, i.e. hostile countries, 4, 347; *Hvarend*, or the glory of the A., worshipped, 23, 7, 7 n., 11, 15, 18, 283-5, 358; the A. clans, longing for the gods, praise Agni, 46, 100, 119; Aryans and Dasyus, the pious and impious, the two kinds of men, 46, 182, 183. *See also* *Āryas*.
- Āryanāgilā Sākhā**, founded by Nāgilā, 22, 288; founded by Vagrasena, 22, 293.
- Aryans**, *see* *Āryas*, and *Caste (d, f)*.
- Aryapadmā Sākhā**, founded by Ārya Padma, 22, 293.
- Aryapadmilā Sākhā**, founded by Padmīlā, 22, 288.
- Āryarishipālītā Sākhā**, founded by Ārya Rishipālītā, 22, 293.
- Āryas**, definition of Āryāvarta, 'the country of the Ā.', 14, 2-4, 147 sq.; countries which it is sinful to visit for Ā., 14, 148; a righteous man shall dwell in a village where Ā. form the majority, 14, 243 sq.; *Mlëkkbas* do not understand the language of Ā., 45, 241; some men born as Ā., some as non-Ā., 45, 339. *See* *Ariyas*, *Ārya*, *Aryan*, *Caste (d, f)*.
- Āryasenikā Sākhā**, founded by Ārya Senika, 22, 293.
- Āryatāpasi Sākhā**, founded by Tāpasa, 22, 288, 293.
- Āryavagrā Sākhā**, founded by Ārya Vagra, 22, 293.
- Āryāvalokitesvara**, instructs Sāriputra in the *Pragñāpāramitā*, 49 (ii), 147-9, 153 sq.
- Āryāvarta**, n. of India, defined, 14, 2-4. *See* *Geography (of India)*.
- Ārzūr**, slain by Gāyōmard, 24, 58.
- Āsā**, 'Region,' offerings to, 30, 113 sq.; 42, 486.
- Asabana**, Kara A., and Vara A., Turanians, 23, 71, 71 n.
- Asabani**, wife of Pourudhākhti, 23, 225.
- Asamaratha**, is a rainy month, 43, 256 n.
- Asām-i Yamāhust**, chief in the River Nāivtāk, 5, 118, 118 n.; 18, 256 n.
- Asamvrita**, *see* *Hell (a)*.
- Asandivat**, Ganamegaya in, 44, 396.
- Asanhranvant**, n.p., 23, 203.
- Asani**, offering to A. at the Sūlagava, 29, 352; at rites relating to agriculture, 30, 113 sq.; = the lightning, 41, 160; n. of Rudra (Agni), 41, 160.
- Āsāpati**, 'Lord of the regions,' offerings to, 42, 486.
- Asat**, Sk., t.t., that which is not, τὸ μὴ ὄν, non-being, non-entity, non-existent; in the beginning there was A. only, 1, 54, 93; the origin &c. of the world cannot proceed from it, 34, 17 sq.; not absolute non-existence, 34, 266-8; denotes 'Being' previous to the differentiation of names and forms, 34, 267; denotes another quality only, 34, 332-4; compared with 'the son of a barren woman,' 34, 338 sq.; the cause of the world, 34, 341; entity does not spring from it, 34, 415-18; Brahman cannot spring from it, 38, 20; arose from the earth, 42, 71, 398.
- Asat Pāmsava**, deity of the place where they throw the ashes from the sacred fires, 12, 338 sq.
- Asava** (Pali) or Āsrava (Sk.), the Āsavas, Buddhist t.t., imperfections of the mind, bad influences, 10 (i), 13 sq. n., 25 sq. n.; 11, 293-5; 20, 263, 263 n.; the four streams of sensuality, individuality, delusion, and ignorance, 11, 97 n., 218, 218 n.; 35, 274, 274 n.; Buddha teaches the destruction of Ā., 11, 296-307; the Ginas have reached extinction of Ā., 13, 91; the five Bhikkhus were released from the Ā., 13, 102; a man becomes a Samana by the destruction of the Ā., 35, 251 sq.; twenty-five qualities preventing the destruction of the Ā., 36, 141-3. *See* *Āsravas*.
- Asceticism**, badly-practised, leads to hell, 10 (i), 75; Buddha's attitude towards a., 10 (ii), xv n., 67; 11, 146 sq.; 13, 92-4; 17, 111, 113 sq.; 19, 74-6, 79, 143-5, 174 sq., 235, 260 sq.; 36, 60-2; 49 (i), 72-4, 174; different kinds of a.,

19, 72-4, 80; 49 (i), 71 sq.; Devadatta causes a schism in the *Samgha* by demanding stricter rules of a. which Buddha rejects, 20, 252 sq.; never extolled in the *Saddharmapundarika*, 21, xxxvii; *pāṇḍrāgya*, the state of the wandering mendicant, enjoined by sacred law, 34, lxxv; 38, 295-303; enjoined by the side of learning and childlike state, 34, lxxvi; 38, 322-7. *See also* Ascetics, and Austerity.

**Ascetics** (*Sannyāsins*, *Bhikshus*, *Pāṇḍrāgaks*, *Munis*, wandering mendicants).

- (a) Rules for a.
- (b) Laws concerning a.
- (c) Different kinds of a.
- (d) Life and state of a.

(a) RULES FOR A.

Rules for *Sannyāsins* or a., 2, 153 sq.; 193 sq.; 7, 279-91; 8, 212, 362-8; 14, 46-9, 259 sq., 279-84; 25, 205-16; he who has no aversion and no desire is an ascetic, 8, 63; must not earn anything, 8, 363; eight observances of a., 8, 364; the outward signs of a. do not purify a mortal who has not overcome desires, 10 (i), 38 sq.; (ii), 41 sq.; the *Paribbāgaks* of different sects had assemblies on the 14th, 15th, and 8th day of each half-month, 13, 239 sq.; the a. of different sects retire in the rainy season, in order not to destroy life, 13, 298; an ascetic who rejects meat at sacrifices or funeral meals goes to hell, 14, 54; an ascetic who slides back into civil life cannot reach heaven, 14, 237, 237 n.; hermits may become a., 14, 273 sq.; ceremonies on entering the order of a., 14, 273-9; before becoming an a., a man must first perform the duties of the other *āramas*, 15, 300; he who does not touch the objects of the senses is an a., 15, 315; garments of bark, *phalaka* cloth, hair, skins, feathers worn by a., 17, 246 sq.; meditations of a., 25, lxix, 209-13, 211 n.; receive food at *Srāddhas*, 25, 120; food fit for a., 25, 177; not to follow worldly pursuits, 25, 208, 208 n.; three staves worn by a., 25, 395, 485, 485 n.;

meditation only is prescribed for a., not action, 34, lxxv; 38, 295-303, 306; a. who have broken their vows of chastity, 34, lxxvi; 38, 317-20; *Muniship* enjoined for a. as a means of knowledge, 38, 322-4; the a. is to live not manifesting himself, 38, 325-7.

(b) LAWS CONCERNING A.

Food of those who have become a. without the rules of the law, forbidden, 2, 69; law regarding female a., 7, xxiv, 135; 25, 317, 317 n.; offence of entertaining a. at sacrifices, 7, 34; exempt from fare or toll, 7, 36; 49 (i), 170; debts of a. to be discharged by sons or grandsons, 7, 45; an apostate from asceticism becomes the king's slave, 7, 37; 33, 135 n., 136 sq.; cannot be witnesses, 7, 48; alms to be given to a., 7, 192-4; 25, 92, 92 n.; 29, 320; must not be offended, 25, 154; eldest brother deprived of his share in estate by becoming an a., 25, 376 n.; 33, 195; sexual intercourse with female a., a kind of incest, 33, xvii, 170, 180 n.; ordeals should not be administered to a., 33, 101, 260; when the husband has become an ascetic, the wife may marry another man, 33, 185; punishment for a. who violate the duties of their order, 33, 265; judicial proceedings for a., 33, 281.

(c) DIFFERENT KINDS OF A.

Naked a., 2, 154; 10 (i), 38 sq. n.; 11, 126 sq.; 17, 217 sq., 220, 245 sq.; 36, 308 sq. n.; some a. go with matted hair and skins, others are clean-shaven and without covering, 8, 375; discontented are some *pabbagitas*, 10 (ii), 7; different kinds of a., 13, 41 n.; *Garilas*, *Brahmanical* a. wearing matted hair, 13, 118-35, 118 n., 136, 141, 190 sq.; 17, 130, 132, 134 n.; *Sramanas* and *Tāpasas*, 15, 169; four kinds of a., 15, 266 sq. n.; false a. condemned, 15, 341; a. who live on the remains of offered food, 17, 71; a. who live like deer, 19, 72 sq.; 49 (i), 70, 70 n., 72; certain a. wear nothing except what they can procure from dust heaps or cemeteries, 20, 89; the vows of *Brahmanic*, *Buddhist*, and

Gaina a. compared, 22, xxii-xxxii; backsliding and apostate a., 22, 58-60; some a. subsist by glean- ing ears of corn, 25, 93; Gaina a. die by voluntary starvation, 25, 204 n.; orders of a., 25, 210; Ādraka and the Hastitāpasa (a. who kill one elephant a year and live on it to spare the life of other animals), 45, 418 sq.

(d) LIFE AND STATE OF A.

A reach the world of Brahman, 1, 144; 8, 66; 15, 301; Lakshmi resides in a., 7, 299; their entire freedom from worldliness, 8, 159, 159 n.; dialogue between an Adhvaryu and an a., 8, 289-93; true a., 10 (i), 39, 50; are the true Brāhma- mas, 10 (i), 90 sq.; Buddha an ascetic, 10 (ii), xv; old a., and the young Samana Gotama, 10 (ii), 87; when Brāhmanas know the Self, and have risen above the desire of sons, wealth, and new worlds, they wander about as men- dicants, 15, 129, 179 sq.; the noble life of the religious mendicant, 22, 22 sq.; parents lament when their sons wish to become a., 22, 54 sq.; a. and Brāhmanas, 38, 27; not afflicted by pain, 38, 64; the state of being grounded in Brahman be- longs to a., 38, 300-3; enjoy immor- tality, 38, 301; childlike state, which is enjoined for a., means absence of strong sensual passions, absence of guile, pride, and the like, 38, 325-7; Buddha (Gautama) meets with an ascetic, 49 (i), 51 sq. See also Asceticism, Āsramas, Austerity, Bhikkhus, Gaina monks, Holy per- sons, Meditation, Monks, Muni, *Nigantṃas*, Pabbaggā, Paribbagakas, Pārivrāgakas, Samanas, Sannyāsin, and Sramanas.

**Asha**, Zd., Righteous Order (com- pare Sk. Rita).

(a) More or less personified.

(b) Worshipped as a divine being.

(c) Asha Vahista, one of the Ameshaspeztas.

(d) Worship of Asha Vahista.

(a) MORE OR LESS PERSONIFIED.

A. and Vohu-manō, 4, 191; waxes by pious acts, 4, 285; obtains all things, 4, 294 n., 295; he who gives to the ungodly harms A., 4, 297;

Righteous Order of Ahura-Mazda, 31, xxi; colloquy between A., Ahura, and the Soul of the Kine, 31, 3-11; Ahura, the Creator of A., 31, 37, 44; Grehma opposed to A., 31, 55, 63 sq.; in order to main- tain A., welfare of soul and body is sought for, 31, 94, 98; the realm of Ahura furthered in A., 31, 109, 116; where Piety and A. join hand in hand, 31, 143; Ahura-Mazda, the father of A., 31, 146, 148; prayer for A., 31, 185; Haoma, the springs of A., 31, 240; Ahura-Mazda ap- proached by the kinship of A., 31, 252; the glorious works of A., in which the souls of the dead find delight, 31, 256; Ahura approached with his Righteousness, 31, 285; Ashi Vanguhi closely knit with A., 31, 296 sq.; may A. conquer the Demon of the Lie, 31, 311; Āra- maiti, whose are the laws of A., 31, 361.

(b) WORSHIPPED AS A DIVINE BEING.

Zarathustra, the first praiser of A. (Ashem Vohū), 23, 201 sq.; in- voked by Zarathustra, 31, 5, 12 sq.; invoked with Ahura, 31, 14-24, 62, 70, 75, 182, 307; the Drūg delivered into the hands of A., 31, 27, 33; prayers and sacrifice to Ahura- Mazda, A., and Vohu-manō, 31, 174 sq.; the wicked pollute A.'s path, 31, 184; invoked to appear in the village, 31, 310.

(c) ASHA VAHISTA, ONE OF THE AMESHASPEZTAS.

'Perfect Righteousness,' 4, liii, 213; 5, 10 n.; gives a good passage to him who has a spiritual Master, 4, 291; the righteous will see A. V., 4, 294 n., 295; a name of Ahura- Mazda, 23, 25, 25 n.; creature of Ahura-Mazda, 23, 31, 33; is Divine Order and Fire, 23, 41; the crush- ing Ascendant of A. V., 23, 128, 133; assists the Good Spirit, 23, 297; earliest mention of A. V., 31, 15, 22, 22 n.; the thirty-three gods, lords of A. V., 31, 199, 205, 210, 216, 220, 225; gods worshipped because of A. V., 31, 212, 218, 227, 274, 322, 329, 339; a praiser of Haoma better than A. V., 31, 241; the soul passes over the Kinvat bridge to Heaven

and A. V., 31, 261; the Kingdom is for Ahura and A. V., 31, 283; the longing blessing of A. V., 31, 345; Mazdayasnian doctrines have their growth from A. V., 31, 354.

(d) WORSHIP OF ASHA VAHISTA.

A. V., Vohu Manô, and Khshathra Vairya invoked, 4, 245; A. V. invoked and worshipped, 23, 4 sq., 5 n., 13 sq., 30; 35-8, 285, 351, 353; 31, 196 sq., &c.; the Ardibehist Yast in praise of A. V. and Airyaman, 23, 41-8; a blessing is A. V., or Righteousness (called) the Best, 31, 228 sq., 247, 253, 266, 297, 309, 359, 371, 379, 381, 383 sq.; praised by the Ashem Vohû prayer, 31, 266-8. *See also* Ashavahist.

**Ashâdha**, a king who reached final bliss, 49 (i), 94.

**Ashâdha Sāvayasa**, his opinions quoted, 12, 4.

**Ashâdhi Sausromateya**, n.p., 41, 171.

**Ashâhura**, son of Gisti, 23, 212.

**Asha-nemah**, n.p., 23, 219.

**Asha-sairyâk**, n.p., 23, 213.

**Ashasaredha**, son of Asha-sairyâk, 23, 213; son of Zairyâk, 23, 213.

**Asha-savah**, n.p., 23, 214.

**Ashâshagahad**, -ê *Hvandkân*, a high-priest, 5, 115, 115 n.

**Ashaskyaothna**, son of Gayadhâsti, 23, 212.

**Ashastu**, son of Maidhyô-maungha, 23, 209.

**Ashavahist**, or Ashavahisto, or Ardavahist (Ardibahist, Ardibehest), Phl., the archangel Asha Vahista, Zd., created, 5, 10 sq.; has the mouse-ear (flower), 5, 104; smites Andar, 5, 128; protects fire, 24, 271; connected with the healing of the sick, 37, 116, 116 n.; world in the guardianship of A., 37, 244; replies to Gôr-aûrvan, 37, 393; the Airyaman of A., 37, 405; the original creature A., 37, 411 sq.; interferes to diminish slaughter of cattle, 47, xii, 109; Pâtakhsrôbô, king of the Arabs, through A., 47, xxv, 12 sq.; Vohu-manô and A. descend with a stem of Hôh to cause the birth of Zaratûst, 47, xxix, 22-8; assists Zoroaster in converting Vîrtâsp, 47, 67-9, 164;

gives Vîrtâsp the Hôh to drink, 47, 70 sq.; prescribes the care of the sacred fire, 47, 161, 161 n.;—worshipped, 5, 139, 401, 405; meat-offering to A., 5, 336; protector of fire, how to be propitiated, 5, 359, 372 sq., 375; ceremonial of A., 37, 184; invoked, 37, 296. *See* Asha (a, d).

**Ashâvanghu**, son of Bivandangha, 23, 210, 210 n.

**Ashavazang**, son of Pôrûdakhstôh, one of the seven immortal rulers, 18, 256, 256 n., 258 n.

**Ashavazd**, or Ashavazdah, son of Pourudhâkhst, one of the immortals, 5, 118, 118 n.; 23, 70 sq., 71 n., 212, 212 n.; 37, 203, 203 n.

**Ashavazdah**, son of Sâyuzdri, 23, 70 sq., 212.

**Ashemaogha**, Zd., t.t., heretics; the ungodly fasting heretic, 4, 48, 48 n.; denounced as the type of wickedness, 4, 60 sq., 195 sq.; no defilement caused by the death of an A., 4, 60 sq., 154 sq.; the false cleanser, an A., 4, 135 sq.; the ungodly A. kills the bull, 4, 231; the malice of the two-legged A., 23, 26, 26 n.; 31, 257; smitten by Airyaman, 23, 44-6; confounded by Mâthravâka, 23, 208, 208 n.; Zarathustra invoked against the unholy A., 23, 261; the Waters worshipped to contradict the A., 31, 322. *See also* Heretics.

**Ashem-yahmâi-ustâ**, n.p., 18, 256 n.; 23, 216, 216 n. *See* Yakhmayûrad.

**Ashem-yêNhê-raokau**, n.p., 23, 215.

**Ashem-yêNhê-vereza**, n.p., 23, 215.

**Ashes**, the foul part of Agni's food, 41, 261; taking down the a. from the fire-pan to the water, and bringing back part of it whereby Agni is reproduced from the waters, 41, 293-5.

**Ashi**, *see* Ashi Vanguhi.

**Ashisang**, *see* Ard, Arshisang, Ashi Vanguhi.

**Ashi Vanguhi**, the good Blessedness or Sanctity, invoked and worshipped, 4, 222; 23, 11, 18, 162, 164, 166, 330, 332; 31, 200, 206, 211, 217, 226, 296 sq., 298, 324,

- 343 sq., 345, 348, 351, 353, 358; imparts riches to the righteous, 4, 222 n.; follows behind Tistrya, 23, 104; proceeds with Mithra, 23, 136; Mithra's chariot embraced by A. V., 23, 136; bestows all the good and riches ('Ashi's remedies'), 23, 188, 188 n., 270-3, 270 n.; in the shape of a fair maiden, 23, 209; the Fravashis bless the house with the presence of the kind A. V., 23, 230; is Piety personified, 23, 270; daughter of Ahura-Mazda, sister of Amesha-Spentas, 23, 270, 274; the Ashi Yast devoted to her, 23, 270-82; praises and loves Zarathustra, 23, 274 sq.; rejects offerings of all sterile people (old men, courtesans, and children), 23, 280 sq.; legend of A. V. hiding herself, 23, 280 sq., and n.; her healing virtues, 31, 347. *See* Aharišvang, *Ard*, and *Arshisang*.
- Ashôpacirya**, n.p., 23, 214.
- Ashôraokah**, son of Frânya, 23, 204.
- Ashô-urvatha**, n.p., 23, 214.
- Ashôvahist**, n.p., 5, 148.
- Ashô-zust**, *see* Birds (*b*).
- Ashtâz**, the victorious, comes to meet the departed soul, 4, 373.
- Ash'akâ**, as a deity, 29, 102, 104; A. festivals, *see* Animal Sacrifices (*b*), and Sacrifices (*i*).
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**Athravan**, *Parsi* fire-priests. See *Priests* (c).

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**Ātirātra**, see *Sacrifice* (f).

**Ātithya**, Sk., t.t., ceremony of reception of guests. See *Guests*.

**Ātivādin**, Sk., t.t., one who makes a final supreme declaration, 1, 120 n.; he who understands that spirit (*prāna*) is all this becomes an *a*., 1, 120 sq.; in reality he is an *a*. who declares the Highest Being to be the True, 1, 121; 34, 163-7; 48, 301-5.

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**Ātrin**, an ogre, devouring demon, 32, 154, 158; 42, 37, 62, 65.

**Āttadandasutta**, t.c., 10 (ii), 177-80.

**Āttainments**, the three, Buddhist t.t. (*tisso sampattiyo*), viz. life as man, life as god, and Arhatship, 35, 146 n.; 36, 356.

**Āṭhaka**, n. of a *Rishi*, 11, 172.

**Āṭhakavagga**, part of the *Suttanipāta*, 10 (ii), 146-83.

**Atthasālini**, mentions Assagutta, 36, xviii.

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**Atula**, n.p., a pupil of Buddha, 10 (i), 58, 59 n.

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**Ātūr-frōbag**, son of Farukhūzād, 18, xxvii, 252, 252 n.; quoted by *Mardān-farukh*, 24, xxvi; *Rōshan*, son of Ā., 24, xxvi sq.; *Dinkard* of Ā., 24, 120 n., 139, 139 n., 146, 162, 169 sq.; = *Hēr-Frōvag*, 18, 289 n.

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**Audgāhamāni**, quoted by *Gobhila*, 30, 97 sq.

**Audgrabhana**, t.t., elevatory oblations at *Soma-sacrifice*, 44, 289 sq. n., 291, 292 n.

**Audulomi**, n. of a teacher, his opinions quoted, 34, xix, lxxxiv, xcix, 277 sq., 278 n., 279, 280; 38, 321, 409 sq.; 48, 392, 394, 708, 760 sq.

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**Aûharmazd**, or *Ormazd*, the supreme god of Parsi religion, *Phl.*, the same as *Zd. Ahura-Mazda*.

(a) A. as the supreme God and Creator.

(b) A. in mythology.

(c) A. and Zoroaster.

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(d) A. AND MORALITY.

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(e) WORSHIP OF A.

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18, 276; invoked and praised in a benediction, 18, 279, 324, 357, 366; 24, 3 sq., 255, 255 n.; 37, 3; priests of A., 18, 296 sq.; heterodoxy a contest with A. and Zaratûst, 18, 330; Keresâsp prays to A. for heaven, 18, 371, 374, 376-8; worship of A. one of the best four things, 18, 417; prayer to A., 18, 442-4; to remember A. as creator, and Aharman as destroyer, is good, 24, 14; gratified by Vîstâsp, 24, 65; by wearing the sacred thread-girdle one is established in A.'s department, 24, 268 sq.; propitiated by prayers said before and after meals, 24, 284; thanksgiving due to A., 24, 328 sq.; keeps watch with regard to pollution by dead matter, 24, 353; sin of scorning A., 37, 206; the priest a friend of A., 37, 261; benefit of worship of A., 37, 267; praise, obeisance, and ceremonial for the creator A., 37, 274 sq.; giving joy to A., 37, 311; priests the habitation of A., 37, 328; daughterly reverence to A., 37, 373; gratification of A., 37, 381; ceremonial of A., 37, 346 sq.; 47, 168; one whose spirit is connected with A., 37, 354; priestly authority of A., 37, 393; about knowing the Lord, 37, 435; advantage through possession of A., 37, 394; comes near the reciter of the Vâstârem Nask, 37, 446; his bountifulness extolled by Masyê and Masyâôî, 47, 6. *See also* Ahura-Mazda, Dualism, and Zoroastrianism.

**Aûhamazd**, n. of a king, father of Shâhpûr, 24, 171, 171 n.

**Aûhamazd-dâd**, n.p., Mardân-farukh, his son, 24, 120.

**Aukathya**, *see* Dirghatamas Au.

**Aukshagandhi**, n. of an Apsaras, 42, 33.

**Aupagandhani**, *see* Aupagānghani.

**Aupagānghani**, or Aupagandhani, n. of a teacher, quoted by Baudhâyana as opposed to the practice of Niyoga, 2, xx, 132 n.; 14, xl, 229, 229 n.; in a list of teachers, 15, 119, 186 n., 187.

**Aupamanyava**, *see* Prâênasâla Au.

**Aupanishadas**, or Vedântins, de-

noted by Saṅkara with the term *asmadivâb* 'ours,' 34, xx sq.

**Apasvatiputra**, n. of a teacher, 15, 225.

**Aupatasvini**, *see* Râma Au.

**Aupavesi**, *see* Aruna Au.

**Aupâvi Gânaruteya**, descended from the upper regions, 41, 2 sq.

**Aupoditeya**, i. e. Tumiṅga Au.

Vaiyâghrapadya, quoted, 12, 271, 271 n.

**Aurvavâbha**, n. of teachers, 15, 186 n.

**Aurva**, miraculously born from the thigh, 19, 2; 49 (i), 6.

**Aurvadasp**, n.p., 5, 140.

**Aûrvââsp**, or Khrûtâsp, father of Dahâk, 18, 228, 228 n.

**Aûrvâtâ-dang**, the Tûr, ruler of the Kîgs and Karaps, 47, x sq., xxv sq.; Zoroaster preaches to him, 47, xxx; protects Zoroaster, but refuses to be converted, 47, 51-5, 51 n.

**Aûrvakhsh**, n.p., 5, 137, 137 n.

**Aurvasâra**, worships Vayu and escapes from Husravah, 23, 256 sq.; killed by Husravah, 23, 304, 304 n.

**Aurvaseya**, i. e. Agastya, q.v.

**Aûrvata-d-nar**, son of Zoroaster, 5, 142, 142 n.

**Aurva-aspa**, Kavi Vîstâspa, son of, 23, 78; other sons of Au., 23, 205 n.

**Aûshbâm**, n.p., 5, 139, 139 n.

**Aûshdâstâr**, *see* Mountains.

**Aûshêdar**, or Hûshêdar (Ukshyad-ereta in the Avesta), son of Zaratûst, the future apostle, his coming, 5, lii, lv sq., lviii sq., 144, 355; 18, 13, 13 n., 170; 37, xxxii, 33, 33 n., 285; 47, xii, 15 sq., 15 n., 94, 101, 105-7, 156; his millennium, 5, lii sq., 219 n., 220, 220 n., 228 n., 230-3, 230 sq. n.; 24, 15, 15 n.; 47, xxxi, xxxiv-xxxviii, 107-12, 125, 127; when he comes, the river Nâhvîak will flow suitable for horses, 5, 85, 85 n.; his miraculous birth, 5, 231 n., 233 n.; is liturgical, 18, 91, 91 n.; a producer of the renovation, 37, 437.

**Aûshêdar-mâh**, or Hûshêdar-mâh, the same as Zd. Ukshyad-nemangh, the future apostle, 5, lii, 355; 18, 13, 13 n., 170; 37, 34, 34 n., 285; 47, 15-17, 15 n., 107, 111 sq., 111 n., 156; millennium of the

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**Aûsikhsesh**, opponents of Zoroaster, descended from the demon of Wrath, 47, xiv, 143, 143 n.

**Aûsindôm**, *see* Us-hindu.

**Auspicious marks**, au. objects, *see* Omens.

**Auspicious rites**, belong to the quality of passion, 8, 324; performed for procuring success or prosperity, 14, xxxiii, 25, 76, 76 sq. n., 159, 159 sq. n., 297, 299, 306 sq., 322 sq., 329-33; 29, 226; performed by the interpreters of dreams, 22, 245; performed at the birth ceremonies of Mahâvira, 22, 255; teaching au. r., a disreputable occupation, 25, 387, 387 n.; 33, 223; performed on mounting a chariot, an elephant, &c., 29, 209-11, 363-6; for averting disease, misfortune, evil omens, and other dangers, 29, 224-6, 432 sq.; 30, 124-9; for the obtaining of special wishes, 29, 425-8, 430-3; 30, xxviii sq., 24 sq., 114-20, 124-9, 175-9, 267, 295 sq., 306 sq.; performed before an ordeal, 33, 104; *see also* Ceremonies, Omens, Sacrifices, and Witchcraft.

**Auspicious sights**, *see* Omens.

**Auspicious times**, *see* Time.

**Austerity**, austerities, a branch of the law, 1, 35; one of the feet of the Brâhmî Upanishad, 1, 153; for the sake of penance, 2, 275, 277, 283 sq.; 14, 109, 116, 125, 129, 311 sq., 323-8; 25, 451, 470, 476-9; a means of purification, 7, 96, 97; 25, 187 sq.; 48, 700; one purified by au. sanctifies a company, 7, 254; practising au. in sacred places confers eternal bliss, 7, 256; enjoined for hermits and mendicants, 7, 277 sq.; 14, 259, 293 sq.; 25, 202-4, 203 n.; 38, 300 sq.; 48, 695; not required for devotion, 8, 69; *Krishna* cannot be seen by au., 8, 98 sq.; good and bad forms of au., 8, 118-21; if not practised with a view to the fruit, a means of sanctification, 8, 122; preliminary

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**Autathya**, husband of *Mamatâ*, 49 (i), 44, 44 n.

**Authorities** (four great), *see* *Mahâ-padesa*.

**Auttami**, a Manu, 25, 19.

**Autumn**, *see* Seasons.

**Âûzâv**, n.p., 5, 137.

**Âûzôbô**, the *Tûhmâspian*, son of *Tûhmâsp*, monarch of Iran, 5, 136, 136 n.; 37, 28, 28 n.; 47, xxix, 11.

**Avabhâsa**, n. of a Buddha field, 21, 142.

**Avabhâsaprabha**, n. of a god, 21, 4.

**Avabhîrîtha**, t.t., bath at the end of a Soma sacrifice. *See* Bath.

**Avadhi**, t.t., a kind of transcendent knowledge, 22, 223, 268, 274, 278, 284; 45, 120, 120 n.

**Avahya**, son of *Spenta*, 23, 217.

**Avakâ plants** (lotuses), used at the building of the fire-altar, 41, 392 sq.; 43, 48 sq.; mean water, 41, 393; 43, 48 sq.; etymology of A., 43, 175; burial-ground covered with them, 44, 436.

**Avakâsa**, t.t., certain verses so called, 44, 469 sq., 469 n., 492.

**Avakkhedavâda**, the doctrine that the soul is the highest self in so far as limited by its adjuncts, 34, lviii, xcvi.

**Avalokitesvara**, worshipped as a god, 19, 207 n.; as a Saviour, 19, 292 n.; a *Bodhisattva* *Mahâsattva*, 21, 4; the *Bodhisattva* A., if implored or his name pronounced, affords safety in all anxiety and protection from all dangers, 21, 406-16; implored by women to secure the birth of beautiful offspring, 21, 409; is capable of assuming any shape whatever, 21, 410-12, 415; pious gift to A., 21, 412; hymn of adoration to A., 21, 415-18; will become a Buddha by the side of *Amitâbha*, 21, 417; the Buddha-son, 49 (ii), x, xxii sq., 48, 52; *Mahâsthâma* and A. attend the Buddha *Amitâyus*, 49 (ii), 176, 178; meditation on A., 49 (ii), 181-7, 200; A. and *Mahâsthâma* preach to the sinner, 49 (ii), 197.

**Âvân**, n.d., the water-lily is Â's flower, 5, 104; invoked, 5, 402, 405.

**Avântaratamas**, *see* *Apântaratamas*.

**Avanti**, n.pl., *Mahâ Kakkâyana* in, 17, 32; there are but few *Bhikkhus* in A. and the southern country, 17, 33 sq., 38 sq.; special rules for the *Bhikkhus* in A. and the southern country, 17, 33-40.

**Âvaranâ**, 'veils,' Pali t.t., 11, 182 n. *See* *Hindrances*.

**Âvâraostri**, n.p., 23, 208.

**Avare-gau**, son of *Aoighimatastîra*, 23, 218.

**Avarethrabah**, son of *Râstare-vagant*, 23, 209.

**Avarethrabau**, surname of *Zaratûst*, son of *Âtûr-pâd*, 37, 30, 30 n.; 47, xii, 87 sq. and n.

**Avarice**, injunction against it, 6, 27; produced from passion, 8, 108 sq.; freedom from a., 8, 114, 284, 332, 344; lust, anger, and a., the threefold way to hell, 8, 117, 378; the self joined to a. is death, 8, 155; one of twelve qualities to be avoided, 8, 166, 181; the chief vice, 8, 302 sq., 302 n.; is of the quality of darkness, 8, 320; senses caused by the production of a., 8, 335; the wheel of life rendered unsteady by a. and desire, 8, 357, 357 n.; the *Brahmakârin* must be free from a., 8, 361.

**Avarnak**, n.p., 5, 139.

**Avarōstar**, his son Vohfnēm, 47, 165.

**Avasānas** and **Avasānapatis** (i.e. Residences and Lords of Residences), worshipped as deities, 2, 107 n.

**Avatāras** (incarnations), the highest person in his A. does not consist of Prakṛti, 48, 241.

**Avāušh**, demon of drought, 24, 133, 133 n.

**Avēnak**, to be corrected to Hindūk, 37, xlv sq.

**Aveshi**, t.t., 38, 266. *See* Sacrifices (j).

**Avesta**, 'Zend-A.', 'A. and Zand', 5, x, 327; Bundahis, a translation from an A. original? 5, xxiv; A. in the sense of prayers, 5, 312, 318, 323, 371; 'it is revealed by the A.', 5, 385; 'A. and Zand' known to the priests, 5, 385; 18, 201 sq., 201 n., 296; whether a priest who knows the A., or one who knows the commentary, be entitled to a higher rank, 18, 155-9; the Zand teaching of the A., 18, 357; A. and Zand revealed to Zoroaster by Aṭharmazd, 24, 346; 37, 258; decision of judges to be made from A. and Zand, 37, 63; preservation of A. and Zand by Dārāi and Valkhas, 37, 413, 413 n.; collection of A. and Zand after the destruction by Alexander, 37, 437, 447; Zoroaster produces A. and Zand, 47, xxii. *See also* Zend-Avesta.

**Avidyā**, Sk., Aviggā, Pali, t.t., Nescience, Ignorance. *See* Nescience.

**Avidyāndhakāravidhvamsana-kara**, the 35th Tathāgata, 49 (ii), 6.

**Aviggā**, Pali, the same as Sk. Avidyā. *See* Nescience.

**Avīhi**, *see* Hell (a).

**Avikshit**, Kārandhamā A., a Gīna king, 19, 328, 328 n.

**Āvikshita**, *see* Marutta Ā.

**Avrak**, constellation, together with Tīstar, 5, 25 sq., 168.

**Avyākṛta**, Sk., t.t., the Undeveloped, 34, cxix. *See* Avyakta.

**Avyakta**, Sk., t.t., the Undeveloped, the Unevolved. *See* Undeveloped.

**Ayangha** (Ayanghas), n.p., 47, 35, 140.

**Āyara**, lords of the days in their length, worshipped, 31, 379.

**Āyasthūna**, *see* Gānaki Ā.

**Āyāsa Āngirasa**, a name of Breath (mukhya prāṇa), 15, 80, 82, 83; n. of a teacher, 15, 119, 187.

**Āyāthrima**, the advancer, worshipped, 31, 198, 205, 210, 216, 220, 224, 335, 338, 368, 370, 372.

**Āyavas**, Yavas and, lords of creatures, 43, 69, 69 n., 76.

**Āyazem**, son of Ragan, ancestor of Zoroaster, 5, 141; 47, 34 n., 140.

**Āyēhi**, sterility, a demon, 4, 234.

**Āyeshah**, wife of Mohammed, 6, xxix; 9, 290 n., 307 n., 341 n.; vindication of her character and denunciation of her accusers, 6, xcix; 9, 74 sq., 74 n., 78 n.

**Āyōasti**, son of Pouru-dhākhti, 23, 211.

**Āyogava**, Marutta Āvikshita, the Ā. king, 44, 397.

**Āyu**, or Āyus, son of Urvaṣi and Purūravas, 12, 389 n.; 26, 91; 46, 318, 323 sq.; n. of Agni, 26, 118; 41, 323; 46, 142; prayer to Ā. and other gods, 44, 385; a mythical ancestor of mankind, 46, 119, 122 sq., 317, 321; Agni is the guest of Ā., 46, 194; the Bhṛigus established Agni among the clans of Ā., 46, 202; Agni, the praise of Ā., 46, 341, 371; Agni the homestead for the Ā., 46, 382. *See also* Āyus.

**Āyupāla**, n. of a Buddhist teacher, 35, xxv; confuted by Milinda, 35, 30-33.

**Āyus**, men who brighten and enliven everything, 32, 353, 355; name of a clan of ancient worshippers of Agni, 46, 45, 52, 171, 343.

**Āyushya** rite, *see* Child (b).

**Āyūta**, n.p., 23, 215.

**Āz**, or Āzō, Phl., the same as Zd. Āzi, or Āzi, demon of Greed, 5, 110 sq.; 18, 95; 24, 33, 33 n., 50; 37, 253, 253 n.; 47, 101; extinguishes the fire, 4, 198, 198 n.; defeated, 5, 128 sq.

**Āzar**, father of Abraham, 6, 124, 124 n.

**Āzāta**, son of Karesna, 23, 209.

**Azhi Dahāka**, *see* Dahāk.

**Āzi**, or **Āzi**, *see* **Āz**.

**Az-i Dahāk**, *see* **Dahāk**.

**Azi Sruvar**, one of the seven heinous sinners, 18, 217, 217 n.

**Āzō**, *see* **Āz**.

**Azrā'il**, the angel of death, 6, lix.

## B

**Baal**, Elias protested against the worship of, 9, 173.

**Babel**, overthrow of the tower of, 6, 253 n.

**Bābhava**, *see* **Vatsanapāt B**.

**Bābhavya**, a teacher, worshipped at the Tarpana, 29, 122, 141, 220.

**Bābhru**, a teacher, worshipped at the Tarpana, 29, 122, 141, 244.

**Bābhru**, the brown one, a demon of disease, 42, 30, 466.

**Bābhrukarna**, the brown-eared one, a demon of disease, 42, 30, 466.

**Babylon**, **Azi Dahāka** in **Bawri** or **B.**, 23, 60, 60 n.

**Backbiting**, freedom from the habit of, 8, 114, 326, 364; one of the defects of self-restraint, 8, 168; one of the defects of frenzy, 8, 183; is of the quality of passion, 8, 323; punishments in hell for it, 10 (ii), 121 sq. *See also* Abuse, Defamation, and Slander.

**Bād**, *see* **Wind**.

**Bādarāyana**, his **Vedānta-sūtras** posterior to **Bhagavadgītā**, 8, 30-3; 34, cxxvi; quoted by **Hiranyakesin**, 30, 200; the author of the **Vedānta-sūtras**, 34, xi; and the chief distinguishing doctrines of **Saṅkara** and **Rāmānuga**, 34, lxxxvii-ci; the system of **B.** had greater affinities with that of the **Bhāgavatas** and **Rāmānuga** than with that of **Saṅkara**, 34, c; quoted in the **Vedānta-sūtras**, 34, 198, 218; 38, 182 sq., 285, 290, 297 sq., 318, 360, 402 sq., 410, 412 sq.; 48, 326 sq., 336, 626, 694; the foremost among those who understand the **Veda**, 48, 529; his views opposed to **Gaimini's**, 48, 686, 689; his view on **Brahman** as the soul's aim, 48, 752; his view on the released soul, 48, 761, 763. *See also* **Vedānta-sūtras**.

**Bādari**, quoted by **Baudhāyana**, 14,

xl n.; quoted in the **Vedānta-sūtras**, 34, xix, lxxxii sq., xc sq., 151; 38, 121; 48, 293, 592, 748, 750, 763; thinks that the souls are led to the lower **Brahman**, 38, 389-92, 397-402; asserts the absence of a body and sense-organs on the part of the released, 38, 411 sq.

**Bādeyiputra**, n. of a teacher, 15, 224 n.

**Bādhva**, n. of a teacher, 1, 259 sq. 259 n.

**Baēshatastira**, n.p., 23, 218.

**Baḡābogā**, a demon harassing children, 30, 211.

**Bahak**, n.p., 5, 145-7, 145 n.

**Bāhak**, n.p., 5, 145.

**Bāhavi**, a teacher, satiated at the Tarpana, 29, 220.

**Bāhikas**, n. of a people, call **Rudra Bhava**, 12, 201.

**Bahman**, *see* **Vohūman**.

**Bahman Pūngyah**, his account of the **Nasks**, 37, 418, 418 n.; his **Rivāyat**, 37, 451.

**Bahman Yast**, account of its contents, 5, l-ii; and **Vohūman Yast**, 5, lii sq.; its age, 5, liii-lvi; **MSS.** and **Pāzand** and **Persian** versions of it, 5, lvi-lix; 47, xxiv; **B.** or **Zand-i Vohūman Yasno**, translated, 5, 189-235; refers to next-of-kin marriage, 18, 399.

**Bahrām**, or **Verethraghna**, 4, 221 n. *See* **Verethraghna**.

**Bahrām fire**, *see* **Fire**.

**Bāhuka**, n. of a great ascetic, 45, 268.

**Bahuputta Ketiya** at **Vesāli**, 11, 40, 58.

**Bāhva**, when questioned about **Brahman** by **Vāshkalin**, explained it to him by silence, 38, 157.

**Bahvrikas**, i.e. the theologians of the **Rigveda**, 44, 72, 72 n.

**Bahvrika-Upanishad**, *see* **Upanishads (a)**.

**Bakht-āfrīd**, n.p., 5, 194; quoted, 5, 395.

**Bakkula**, superior to **Buddha** in bodily health, 36, 8-12, 11 n.

**Bala** (plur. **balāni**), **Sk.** and **Pali t.t.** *See* **Power**.

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- Bhakti** or Faith, in the Bhagavad-gītā, 8, 441; *but see* Faith; Bh. in the Svetāśvatara-Upanishad, and the Sāṇḍilya-sūtras, 15, xxxiv.
- Bhala**, the sun worshipped with the formula 'To Bh. svāhā,' 30, 120.
- Bhāllabeya**, or Bhāllaveya, his opinions quoted, 12, 206, 293; 44, 354, 393.
- Bhāllavins**, the Nidāna (a Vedic work) of the, 14, 3; quoted, 14, 147; a mantra of the Bh., 38, 227 sq.
- Bhallika**, a merchant, one of the two first lay-disciples of Buddha, 13, 81-4; 49 (i), 166 sq.
- Bhālukuputra**, n.p., 15, 225 sq., 226 n.
- Bhāmanī**, a name of the Lord or the highest Self, 34, 125; 48, 272.
- Bhanabhadra**, converted by Buddha, 19, 243.
- Bhanda-gāma**, Buddha at, 11, 64-6.
- Bharadvāga**, knew most, lived longest, and performed the greatest austerities among the *Rishis*, 1, 169; the *Rishi* of the sixth Mandala of the Rig-veda, 1, 216; taught by Indra, 1, 220; committed adultery, 2, 175 n.; Bh. and other sages ask Brahman about final emancipation, 8, 314; became equal to Brahman, 14, 329; one of the seven *Rishis*, 15, 106; the family name of former Buddhas, 21, 19; accepted cows from Brihu, 25, 424; worshipped at the Tarpana, 29, 122, 220; 30, 244; author of the Agnishoma, 41, xiv; author of an imprecation, 42, 89, 295 sq.; is the mind, 43, 7; Agni praised by the Bharadvāgas, 46, 50; son of Brihaspati by Mamatā, 49 (i), 44, 44 n.:—Bh. Dhanvantari worshipped at the Vaiśvadeva sacrifice, 29, 84; Bh. Bārhaspatya, author of Vedic hymns, 32, 370, 435.
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- Bhāradvāja**, relation between the schools of Bh. and Āpastamba, 2, xvi, xxiii sq., xxiv n.
- Bhāradvāgiputra**, n. of a teacher, 15, 225, 224 n.
- Bharata**, Agni called the Bh., 12, 133; 41, 292; 46, 119, 123; killed, 19, 83; King Bh. and the *Rishi* Vasishtha, 19, 95; the Maruts give to Bh. a strong horse, 32, 327, 332; seized the sacrificial horse of the Satvats, 44, xxx, 401; Bh. Daubshanti, son of Dubshanta and Sakuntalā, performed a horse-sacrifice, 44, 399; a king who became a Gaiṇa monk, 45, 85, 85 n.
- Bhārata**, epithet of Agni (the god of the Bh. tribe), 12, 114 sq.; 46, 211; the throne-seat of the Bhāratas, 41, 105. *See also* Asvamedha Bh.
- Bhārata**, t.w., the Bh. and the Mahābhārata satiated at the Tarpana, 29, 220.
- Bharatas**, wide sway belongs to them, 44, 399; the greatness of the Bh. not attained by men before them nor by those after them, 44, 399, 401; the two Bh., Devavrata and Devavāta, 46, 287 sq.; Agni shines for the Bh., 46, 391.
- Bhārata-samhitā**, i.e. the Mahābhārata, 48, 5:8.
- Bhārati**, or Hotrā Bhārati, a goddess, 46, 154, 156; Mahī is independent of Bh., 46, 11 sq.; invoked in Āpri hymns, 46, 179, 199; in concord with the Bhāratīs, 46, 237;

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- Bhārgava**, and other sages ask Brahman about final emancipation, 8, 314; numerous Bh., 42, xxxv; = Bhrigu's son; see Bhrigu. See also Vaidarbhi Bh., and Somāhuti Bh.
- Bharhut Thūpa**, the birth of Buddha on the bas-reliefs of, 11, 47 n.
- Bharuḍi**, quoted by Rāmānuga, 34, xxi.
- Bhārunda**, see Birds (b).
- Bhāsa**, one of the princes of mountains, 8, 346.
- Bhāshika-sūtra**, for the accentuation of the Satapatha-brāhmaṇa, 34, 258 n.
- Bhāshyakāra**, Dramida referred to as, 34, xxii; quoted, 48, 17, 100. See Dramida.
- Bhāshyas**, works, satiated at the Tarpana, 29, 220.
- Bhāskara**, quoted 48, 459.
- Bhaumeyikas**, see Bhavanavāsins.
- Bhauvana**, see Visvakarman.
- Bhava**, a name of Rudra, 12, 201; 29, 256; 41, 160; a name of the Self, 15, 311; offering to Bh. at the Sūlagava, 29, 352; 30, 221 sq.; invoked for protection of cattle, 30, 87; is Parganya, 41, 160; as a ruler of sky and earth, 42, 157 sq.; the enemies slain by the club of Bh., 42, 118, 585; reverence to Bh.'s weapon, 43, 151; Bh. and Rudra worshipped, 43, 152; Bhavas (plur.) in sea and air, 43, 155; Bh., i.e. Siva, pleased at the birth of his son Kārtikeya, 49 (i), 16;—*Bh. and Sarva* invoked together, 42, 56, 75, 119, 155-9, 161, 406 sq., 618-22; their arms are mottled, 42, 119, 586; are lords of cattle, 42, 155-9; are the thousand-eyed slayers of Vṛtra, 42, 158; they punish him who denies the sterile cow to the Brahmans, 42, 175.
- Bhāvanās**, Gaiṇa t.t., meditations conducive to purity of soul, 45, 69, 69 n.
- Bhavanavāsins**, or Bhaumēyikas, one of the four kinds of gods, 45, 225.
- Bhavāni**, n.d., offering to, 29, 352.
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- Bhaya-bherava Sūta**, t.w., 11, 168 n.
- Bheda**, Sk., t.t., individual existences, 34, xxv.
- Bheda**, n.p., perished because he did not present the sterile cow, 42, 179.
- Bhedābheda**, t.t., relation of being neither absolutely different nor absolutely non-different, of the soul to Brahman, 34, xix, 277 n.; 48, 42 sq., 134 sq., 189-93, 195, 518.
- Bheshaga**, or 'medicine', a work of the Ātharvavikās, 44, 365 n.
- Bhikkhunīs**, or Buddhist nuns, obtained salvation, 11, 25 sq.; a Bhikkhu shall not have his robe washed, or dyed, or beaten, or given him by a Bh. who is not related to him, 13, 20; nor shall he get his goat's wool (for his rug or mat) attended to by her, 13, 26; offences committed by Bhikkhus in their relation to the Bh., 13, 35-7, 56; 20, 335 sq.; a novice who has sexual intercourse with Bh. should be expelled, 13, 214 sq.; boundaries of the Bhikkhuni-saṃghas, 13, 256 n.; must not be present at the Pātimokkha recitation of Bhikkhus, 13, 295 sq.; Bhikkhus may visit sick Bh. even in vassa, 13, 308; rules about disciplinary proceedings against Bh., 13, 308 sq.; 20, 324, 332-4, 358 sq., 365 sq.; Pavāraṇā should not be held in an assembly of Bhikkhus before Bh., 13, 337; rules about the robes of Bh., 17, 212 sq. n.; 20, 340 sq., 343; bathe together with courtesans in the river Aśiravatī, 17, 222 sq.; dresses for Bh. to bathe in, 17, 222 sq.; on division of robes between the Saṃghas of Bhikkhus and Bh., 17, 253 sq.; present at a Saṃgha of Bhikkhus, 17, 269; cannot raise a protest in a Saṃgha of Bhikkhus, 17, 271; their dependence on the Bhikkhu-saṃgha, 17, 318; 20, 322-6; the office of giving exhortation to the Bh., 17, 338, 340, 372; superintend new buildings, 17, 359 n.; disputes of

Bh. and Bhikkhus, 20, 34; are not to be saluted by Bhikkhus, 20, 195, 328; cannot create a schism, 20, 266; 35, 163; a Bh. cannot make one of the requisite number to cause a schism, 20, 266; on the duties of Bh., 20, 320-69; cut off their hair and put on orange-coloured robes, 20, 321; eight chief rules for the conduct of Bh. towards Bhikkhus, 20, 322-5; receive exhortation from Bhikkhus, but cannot exhort Bhikkhus, 20, 323, 324; rules about the Pātimokkha ceremony for Bh., 20, 330 sq.; rules about confession for Bh., 20, 331 sq.; may be taught the Vinaya by Bhikkhus, 20, 334; misbehaviour of Bhikkhus towards Bh. punished by their not having to be saluted by the Bhikkhunī-saṃgha, 20, 335 sq.; rules about the exhortation for Bh., 20, 336-40; not allowed back-scratchers, ointments, making tattoo marks, and similar things, 20, 341-3; the Bhikkhunī-saṃgha inherits from Bh., 20, 343 sq.; occupations forbidden to Bh., 20, 343; rules of conduct for Bh. towards Bhikkhus, 20, 344 sq.; a Bh. carrying away a foetus in her bowl, 20, 345 sq.; food stored up allowed to be handed over to the Bh. by the Bhikkhus, 20, 346 sq.; rules for Bh. in their courses, 20, 347 sq.; rules about the upasampadā ordination of Bh., 20, 349-55; appointment of instructors to Bh. to be made by a formal act of the Bhikkhunī-saṃgha, 20, 352; rules for Bh. at meals, 20, 355 sq.; rules for Bh. about holding the Pavāraṇā, 20, 356-8; cannot perform any official acts towards a Bhikkhu, but a Bhikkhu can do so towards a Bh., 20, 358 sq.; vehicles allowed to them, 20, 359 sq.; not allowed to adopt the forest life, 20, 362 sq.; dwellings for Bh., 20, 363 sq.; rules for Bh. with child who are unconscious of the fact of their conception, 20, 364 sq.; companion appointed for a Bh. under Mānatta penance, 20, 365 sq.; who have thrown off the robes, or joined a sect of Tittihiyas, cannot be

received into the Order again, 20, 366; rules for Bh. about bathing, 20, 367-9; will become preachers of the law, Bodhisattvas, and attain perfect enlightenment, 21, xxx, 256-8; a Bodhisattva must shun Bh. who are fond of banter and chatter, 21, 265; Bh. in the classical dramas, 33, xvii; mentioned before Bhikkhus, 36, 3; he who has outraged a Bh. cannot be converted, 36, 78 n., 177; the first Bh., 49 (i), 192. *See also* Bhikkhus (c), and Woman (e).

**Bhikkhus**, or Buddhist monks (Pali bhikkhu = Sk. bhikṣu, a mendicant).

- (a) Advantages of monastic life, exalted position of Bh., duties towards them.
- (b) Moral precepts for Bh.
- (c) The Bh. as members of the Order (Saṃgha).
- (d) Daily life of Bh. (costume, food, medicine, dwelling, utensils, &c.).
- (e) Buddha and the Bh.

(a) ADVANTAGES OF MONASTIC LIFE, EXALTED POSITION OF BH., DUTIES TOWARDS THEM.

The wise man should follow the bright state of the Bh., 10 (i), 25 sq., 25 n.; *the Bhikṣu, full of delight, who is calm in the doctrine of Buddha will reach the quiet place (Nirvāṇa), cessation of natural desires, and happiness. He who, even as a young Bhikṣu, applies himself to the doctrine of Buddha, brightens up this world, like the moon when free from clouds*, 10 (i), 88; the true Brāhmaṇa (Arhat) keeps aloof both from laymen and from Bh., 10 (i), 92; the life of the Bh. praised, as compared with family life, 10 (ii), 6-11, 33-6, 65; 11, 187 sq.; gifts of food, drink, garments to be made to them, 10 (ii), 66, 79, 81-4; 35, 41, 49; characteristics of Bh., worthy of offerings, 10 (ii), 82-4; are independent, 10 (ii), 154-6; the Bh. is a great man; he has overcome desire in this world, 10 (ii), 191 sq.; how to translate the word Bhikkhu, 11, 5 n.; a union between a Bh. and Brahmā is possible, 11, 202 sq.; Buddhist Bh. and Sannyāsins the same, 15, li sq.; invited to Śrāddhas, 29, 106 n.; their position in the classical dramas, 33, xvii; if laymen

can attain to Nirvâna, what is the use of becoming a Bh. ? 35, 31 ; 36, 250-61 ; possessed of the power of Iddhi, 35, 126, 129 sq. ; why Bh. must be revered even by converted laymen, 35, 229-33 ; their exalted position, 35, 267 ; evil deeds cannot be kept secret from Bh., 35, 295 ; Bhikkhus who are free from evil Karma can become Arhats in a moment, others have to trouble themselves about recitations, buildings, and gifts, 36, 92-6 ; worshipped by Nâgas, Yakshas, men, and Mâras, 36, 120 ; ten individuals worthy of becoming Bh., 36, 253 ; a worthy Bh. is like a king, 36, 265-7 ; how to no one, 36, 338 sq., 339 n. ; those who feed two thousand Bh. acquire great merit, and become gods, 45, 415 sq.

(b) MORAL PRECEPTS FOR BH.

A Bh. who delights in earnestness is close upon Nirvâna, 10 (i), 10 sq. ; are to strive after separation from the world, 10 (i), 22 ; fools wish for precedence among the Bh., 10 (i), 22 ; Buddha's description of a true Bh., 10 (i), 39 ; (ii), 88 ; must not be envious, 10 (i), 62, 62 n., 85 sq. ; not he who only begs, but he who adopts the whole law, is a Bh., 10 (i), 65 ; not by outward signs can the Bh. attain the extinction of desires, 10 (i), 66, 74 ; moral precepts for the Bh., 10 (i), 85-8 ; (ii), 174-7, 180-3, 191 ; 11, 187-200 ; 19, 296-305 ; 36, 59 ; the Bh. who discards all passions compared to a snake that casts his skin, 10 (ii), 1-3 ; admonished to be pure and live together with the pure, 10 (ii), 46 sq. ; the right path for Bh. explained by Buddha, 10 (ii), 60-2, 64 sq. ; the Bh. undergoes no censure, for he is calm and independent, having shaken off the dogmas of philosophy, 10 (ii), 148-50 ; the Muni, though near Nibbâna, should not think himself the best, 10 (ii), 157 ; should keep aloof from philosophical disputes, 10 (ii), 159, 161 sq., 167 ; how they cross the stream of birth and old age, 10 (ii), 191-5 ; conditions under which the Bh. will prosper, 11, 6-11 ; should be mind-

ful and thoughtful, 11, 28 sq. ; *be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one besides yourselves*, 11, 38 ; by leading a life of uprightness, by quietude of heart, contemplation, spiritual insight, and solitude, Bh. obtain what they desire, 11, 210-18 ; want of concord with the Bh., spiritual barrenness, 11, 224 sq., 229 ; Buddha rebukes quarrelsome Bh., 17, 291-306 ; an example of Bh. living in love and concord, 17, 309-12 ; shall not commit suicide, 35, 273-5 ; twenty-eight good qualities in the vows of Bh., 36, 251 sq. ; eighteen good qualities of those who carry out the vows of Bh., 36, 252 sq. ; the thirteen extra vows of Bh., 36, 268, 268 sq. n. ; are unmoved either by ill-will or love, 36, 309.

(c) THE BH. AS MEMBERS OF THE ORDER (SANGHA).

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schism, 18, 289 sq.;—*disciplinary proceedings against Bh.* guilty of or suspected of an offence, 13, 14, 340-9, 351 sq., 354 sq.; 17, 276-84, 329-439, 395 n.; the Tagganiya-Kamma or Act of Rebuke, 17, 329-42; the Nissaya-Kamma or Act of Subordination, 17, 343-6; the Pabbāganiya-Kamma or Act of Banishment, 17, 347-58; the Paṭi-sāraṇiya-Kamma or Act of Reconciliation, 17, 359-69; Ukkhepaniya-Kammās or Acts of Suspension for not acknowledging, and for not atoning for, an offence, 17, 370-6; for not renouncing a sinful doctrine, 17, 377-83; rules for Bh. placed on probation, 17, 384-93; thrown back to the commencement of probation, 17, 393 sq., 404 sq., 406 sq., 420 sq., 428;—contempt for Bh. who have entered the Order in their old age, 17, 140 n.; qualifications for Bh. to be appointed to an official post, 17, 200, 201; 20, 25, 25 n., 202; dis-qualifications of Bh., 17, 248-51; lawful and unlawful restoration of an expelled Bh., 17, 273, 283 sq., 291, 319 sq.; expulsion of an erudite Bh. should be avoided for fear of bringing about a schism, 17, 285-9; superintend the erecting of buildings for the Saṃgha, 17, 359, 359 n.; 20, 189-91, 215 sq.; different classes or grades of Bh., 20, 6 sq., 193; no official act is to be carried out against Bh. who have not confessed themselves guilty, 20, 22-4; description of a Bh. qualified to be chosen on a jury, and entitled to warn another Bh., 20, 50 sq., 315-17; proceedings against obstinate Bh., 20, 57-61, 259 sq.; salutation and apportionment of the best seat, water, and food shall be according to seniority, 20, 191-9, 206 sq.; Bh. who are not to be saluted, 20, 195 sq.; the Sattarasā-vaggiya Bh. turned out of a Vihāra by the Kābbaggiya Bh., 20, 200 sq.; rules of conduct for incoming Bh., 20, 272-80; duties of Bh. towards one another, 20, 272-98; rules of conduct for resident Bh. towards incoming Bh., 20, 280-2; rules of conduct for Bh. about to leave the

Vihāra, 20, 282-4; rules of conduct for Bh. in their lodging-places, in the bath-rooms, in the privies, 20, 294-8; rules about one Bh. warning another in respect of any sin he has committed, 20, 315-19; how conscientiously they make general use of everything given to them, 20, 383 sq.; initiation of Bh., 29, 58 sq. n.; only a Bh., under no disability, can create a schism, 35, 163; recitation of Scriptures, looking after buildings, and seeing to gifts, enjoined for Bh., 36, 92-6; punishments of those who, being unworthy, take the vows, 36, 261-4. *See also* Ordination and Saṃgha.

(d) DAILY LIFE OF BH. (COSTUME, FOOD, MEDICINE, DWELLING, UTENSILS, &c.).

Have their hair and beard cut off, and put on yellow robes, 10 (i), 5 sq. and n.; (ii), 10; 11, 187 sq.; 13, 110, 115, 132 sq., 187, 209, 216; 17, 5 sq., 32; 35, 18 sq., 30, 231 sq.; 36, 20 sq.; contempt for dress impressed on Bh., 11, xlv; costume of Bh., 11, 101 n.; rules regarding the robes of the Bh., 13, 18-24, 28-30, 36, 45, 54 sq., 59 sq., 151-8, 160, 162, 164, 254-7; 17, 35, 39 sq., 193-240, 245-55, 386; 20, 73, 90-8, 142-6, 253; should wear robes made of rags taken from a dust-heap, 13, 173; called *Mundaka* or 'shavelings,' 15, xxvii; rules for their foot-clothing, 17, 13-24, 31, 34 sq., 39; the distribution of robes of Bh. at the *Kāṭhina* ceremony, 17, 146-70 and n., 203 sq., 234-40, 248-55;—rules about food allowed to Bh., 13, 37-40; 17, 67-97, 117 sq., 128 sq., 130-3, 138 sq., 143-5, 220-5; rules concerning invitations to meals, 13, 41-3, 56 sq.; rules about begging and eating meals, 13, 62-5, 73-5; 20, 135, 153 sq., 250 sq., 253; how Bh. should behave when going on their rounds and in the dining-halls, 13, 151-4; 20, 289-92; are to live on morsels of food given in alms, 13, 173; one Bh. alone is not to pass through a town begging, 19, 194 n.; rules about their alms-bowls, 20, 81-90; rules of conduct for Bh. at meals, 20, 284-9; laxer

rules of the Vaggian Bhikkhus about eating, discussed at the council of Vesālī, 20, 386, 397 sqq., 409-12;—decomposing urine is the medicine allowed to Bh., 13, 174; sick Bh. may be visited by other Bh. even during vassa, 13, 305 sq.; on medicaments to be used by Bh., 17, 41-61, 65-8, 76 sq., 78-80, 89, 97, 144 sq., 221-5; 20, 154; must wait one upon the other in sickness, 17, 240-5; proceedings for the case of a Bh. being insane, 20, 18-22, 57 sq.; allowed to let blood, 20, 77; rules concerning sick Bh., 20, 199 sq.;—the itinerant mendicant is beset with pain, therefore let no man be an itinerant mendicant, 10 (i), 72; homeless state of Bh., 11, 188; 36, 313; rules about dwellings for Bh., 13, 35, 57; 20, 157-63, 170-9, 189-91, 208-16, 253; should dwell at the foot of a tree, Vihâras, &c., being extra allowances, 13, 173; Vihâras and other edifices built by laymen for Bh., 13, 302-5; rules of conduct for Bh. dwelling in the woods, 20, 292-4; why should houses (Vihâras) be built for the houseless Bh.? 36, 1-4; *see also* Vihâras;—utensils allowed to Bh., 13, 24-30, 53 sq.; 17, 20, 45, 49, 51-9, 205 sq., 226-30; 20, 68, 86 sq., 90-102, 117, 130-5, 137-42, 146-8 (tooth-sticks), 155 sq., 222; are not allowed to acquire gold or silver, or engage in any kind of buying or selling, 13, 26 sq.; 17, 66 sq., 128 sq.; 20, 386-92, 399, 413; 36, 122 n.; luxuries to be avoided by Bh., 13, 44 sq., 52-5; 20, 68-71; the four Resources of religious life (begging food, rags as robes, dwelling at the foot of a tree, urine as medicine), 13, 173 sq., 234; must abstain from all sexual intercourse, 13, 234 sq.; vehicles allowed to Bh., 17, 25-7; rules about mats, seats, &c., for Bh., 17, 27-31, 35, 39; 20, 197, 386, 399, 413; rules for the Bh. about sleeping, 17, 226; 20, 115-17, 163 sq., 166-9; on the daily life of the Bh., 20, 66-156; rules for Bh. about bathing, 20, 66-8, 110; not allowed to castrate themselves, 20, 77 sq.; rules about

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(c) BUDDHA AND THE BH.

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Bhikshu-sûtra, by Pârâsarya, 8, 32 sq.

Bhîma, hero of the Mahâbhârata, 8, 37 sq.

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Bhîmasena, a Pârîkshita, who offered horse-sacrifice, 44, 396.

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Bhishma, his death, 8, 3; the oldest of the Kauravas, 8, 38; and Drona, 8, 39 sq., 42, 95 sq.; chooses the time of his death, 38, 380; 48, 741 sq.; though outside the âśramas, was yet well grounded in knowledge of Brahman, 48, 704; son of Gangâ, 49 (i), 95; killed Ugrâyudha, 49 (i), 113 sq.

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64-9; 34, 199; his son *Bṛhaspati* more accomplished than he, 19, 10; 49 (i), 8; the *Manu-smṛiti* the *Samhitā* of Bh., 25, xi-xiii, xvii, xcii, xcv sq., cvi, cvi n., cx, 19; 33, xii-xiv, 2 sq. n., 3, 272, 274, 334; quoted in *Manu-smṛiti*, 25, xxvi sq., 78; a sage and a *Pragāpati*, 25, 14; *Somapas* (manes), sons of Bh., 25, 112; the offspring of fire, son of *Manu*, 25, 169 sq., 169 n.; cursed the fire, 25, 398 n.; sprung from *Manu*, proclaims the law, 25, 483; *Sumati*, son of Bh., 33, xi, xiii sq., 3, 3 n.; Bh. and other sons of *Brahman*'s mind were again born at the sacrifice of *Varuṇa*, 38, 235; connected with the *Atharva-veda*, 42, xxiii, xxvi sq. (*Bhrigvaṅgirasah*); connected with the production of fire, 42, xxvii, xxx; *Atharvan*, *Angiras*, and Bh., 42, xxxii sq., xxxiv, lvii sq.; oblations to Bh. and *Angiras*, 42, lvii; when they infringed upon Bh., the *Srīṅgaya* *Vaitahavyas* perished, 42, 171, 433; Bh.-*Angiras*, authors of hymns of the *Atharva-veda*, 42, 416, 444; myth of Bh., son of *Varuṇa*, instructed by his father, 44, xiv, 108-12; *Mātariśvan* brought *Agni* to Bh., 46, 52; *Agni* called *Bhrigavāna* or Bh.-like, 46, 74, 78; *Rāma*, son of Bh., 49 (i), 95.

**Bhṛigu**, Buddha in the hermitage of *Bhārgava*, i.e. Bh.'s son, 19, 59; 49 (i), 62, 92.

**Bhṛigu**, a *Purohita*, converted by his sons, became a monk and reached perfection, 45, 61-9.

**Bhrigus**, i.e. descendants of *Bhṛigu*, n. of an ancient family; the light of the Bh. and *Angiras* is the brightest, 12, 37 sq., 38 n.; kindled or established *Agni* among men, 12, 350; 46, 45, 130, 157, 202, 228, 343; Bh. or *Angiras*, attained the heavenly world, 26, 272; peculiar sacrificial rites of the Bh., 29, 390 sq., 416; 30, 34 sq., 93; worshipped at the *Tarpana*, 30, 243; Bh., *Atharvans*, and *Angiras*, 42, 433; sacrificing together with the Bh., 43, 200; sacrifice offered up by the Bh., 43, 262; *Mātariśvan* kindled *Agni* for the Bh., 46, 241.

**Bhṛigu-vallī**, i.e. the third *Adhyāya*

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**Bhrūvāhatyā**, Sk., the killing of an embryo, 44, 341 n. *See also* Abortion.

**Bhugyu Lāhyāyani**, questions *Yāgñavalkya*, 15, 127 sq.; 34, cv.

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**Bhummagaka**, one of the *Kṛbabbaggiya* *Bhikkhus*, 20, 9-17, 118.

**Bhūtā**, female disciple of *Sambhūta-vigaya*, 22, 289.

**Bhūtadattā**, female disciple of *Sambhūtavigaya*, 22, 289.

**Bhūtas**, 'Beings,' or goblins, daily offerings to them, one of the 'five great sacrifices,' 2, 47 sq., 109, 109 n., 195, 201; 7, 214; 14, 256; 25, 87 n., 88-92, 88 n., 95, 132; 29, 199, 217; 44, 95; food eaten at a *Śrāddha* by persons related to the giver, reaches not the Manes nor the gods, but the Bh., 2, 143 sq.; those who worship the Bh. go to the Bh., 8, 85; worship of Bh., of the quality of darkness, 8, 118; actions for gods, *Pitris*, Bh., and guests, 8, 306; the bands of Bh. extol the emancipated saint, 8, 345; *Īvara*, the lord of gods, Bh., *Pisākas*, &c., 8, 354; are liable to destruction, 15, 289; space the resort of Bh., 36, 316, 316 n.; gods, demons, Bh., &c., assemble to see *Kēśi* and *Gautama*, 45, 121 sq.; injury done to living beings for the sake of Bh., 45, 357. *See also* Beings.

**Bhūtas**, t.t., entities, or elements. *See* Elements.

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**Bhūtavat**, i.e. *Rudra*, punishes *Pragāpati* for his incest, 12, 209 n., 284 n.

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**Bilāl**, an Abyssinian slave, the first who called to prayer in Islām, 6, xxiii sq., xxxiv, lxxii.

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**Bodhi**, a king's son, shows hospitality to Buddha and the *Bhikkhus*, 20, 125-9.

**Bodhi**, Sk. and Pali, t.t., enlightenment, or highest perfect knowledge, *see* Knowledge (c).

**Bodhi tree**, *see* Trees.

**Bodhiruâtî**, translated the *Vag-rakkbedikâ* into Chinese, 49 (ii), xiii.

**Bodhisatta** (Pali), or *Bodhisattva* (Sk.), a *Bodisat*, 'one whose essence is enlightenment,' i.e. one destined to become a Buddha, a Buddha Elect, or a future Buddha; the infant Buddha called B., 10 (ii), 125; when a B. is born or dies there is an earthquake, 11, 46 sq.; King *Sudassana* a B., 11, 239, 241, 285-8; by Buddha's power the earth bursts open and innumerable B. arise from within the clefts, who pay homage to Buddha, whose disciples they all have been, 21, xxx, 281-97, 442; different meanings of the term B., 21, xxxiv-xxxvii; epithets of B., 21, 3; list of names of B., 21, 3 sq.; become visible in the Buddha-fields, 21, 7 sq., 66 sq.; 49 (ii), 17 sq.; grand feats of charitableness, and a great variety of good actions performed by B., 21, 11-15; the six perfections and perfect enlightenment preached to them, 21, 18; will in future be Buddhas, 21, 60; the vehicle of the B., 21, 78-80, 88 sq.; compared to trees, 21, 126 sq.; compared to great *Rishis* with transcendent faculties, 21, 134;

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- Bondage**, five kinds of spiritual, (*pañka ketaso vinibandhâ*), and the means to be freed from them, 11, 221 sq., 225-32.
- Bonds**, the five, or the five things leading to lust, 11, 181; salvation by destruction of the three B., 11, 213; how a Bhikkhu may become an inheritor of the highest heavens by destruction of the five B., 11, 213 sq.
- Bones**, bricks are Agni's b., 43, 20; the b. in the body run both lengthwise and crosswise, 43, 135; no transverse b. in wings and tail of birds, 43, 135; man's wellbeing (safety, strength) is the b., 43, 327; the b. of a fat and a lean person are alike, 44, 20; the b. of the dead man collected, arranged, burnt, buried, 44, 117, 117 n., 200, 433 sq., 433 n.; there are three hundred and sixty b. in man, 43, 387; 44, 169.
- Bonzes**, *Bodhisattvas* = *Vandya*s = B., 21, 318 n.
- Books**, or manuscripts, purified by sprinkling water over them, 7, xxii sq., 105, 105 n. *See* Sacred Books.
- Boons**, *see* Wishes.
- Bôr-tôrâ**, ancestor of *Frêdûn*, 5, 132; the *Âspigân*, 47, 34.
- Boundary disputes**, a title of law, 33, 155-64, 274, 351-5.
- Bow**, strung at the *Râgasûya*, 41, 87; is the nobleman's strength, 41, 89; a b. with three arrows given as sacrificial fee, 44, 11; *Vishnu* with a b. and three arrows, 44, 442.
- Brâdar-vakhsh**, *see* *Tûr-i B.*
- Brâd-rêsh**, *see* *Tûr-i Brâdar-vakhsh.*
- Brâdrôk-rêsh**, *see* *Tûr-i Brâdar-vakhsh.*
- Brâdrô-rêsh**, *see* *Tûr-i Brâdar-vakhsh.*
- Brâd-rôyin**, a *Karap*, 47, 143.
- Brâd-rûkhsh**, a *Karap*, enemy of *Zoroaster*, 47, 143, 148.
- Brahmâ**, *see* Brahman (masc.).
- Brahmadatta**, king of *Benares*, King *Dîghîti* of *Kosala*, and young *Dîghâvu*, 17, 293-305; the *Brahmagâla* spoken concerning *Suppiya* and B., 20, 376; *Devadatta* as King B., 35, 290; *Sambhûta* born as B. king of the *Pañkâlas*, 45, 57-61.
- Brahmadatta Kaikitaneya**, n.p., 15, 83.
- Brahmadhvaga**, n. of a *Tathâgata*, 21, 178.

**Brahmadvīpikā-Sākhā**, founded by Ārya Samita, 22, 293.

**Brahmagāla Suttanta**, where and when spoken, 20, 376; on the sixty-two heresies, 36, xxiii-xxv.

**Brahmaghosha**, n. of a Tathāgata, 49 (ii), 6 sq., 100.

**Brahma-gītā**, subtitle of part of Anugītā, 8, 310 n.

**Brahma Gyotishprabha**, n. of a Brahmakāyika god, 21, 5.

**Brahmahatyā** (Brahman-slaying personified), expiatory oblation and formula to, 44, 337 n., 340 sq.

**Brahma Kalpa**, the Lankāntika Vimānas are eightfold in, 22, 195.

**Brahmakārin**, religious student, student of the Veda: to dwell as a B. in the house of a tutor, a branch of the law, 1, 35; approaches his teacher, carrying fuel in his hands, 1, 85, 135, 137, 139 sq., 273, 306; duties and restrictions imposed on B., 2, xxii sq., 7-29, 182-5, 186-92; 7, 116-21, 123-31; 8, 216 sq., 360 sq.; 14, 40-2, 149-58; 25, 37-44, 50-74; 29, 66, 68, 73-6, 80, 83 sq., 191-3, 223, 306, 308-10, 402; 30, 66 sq., 151, 157, 160 sq., 274; 33, 132 sq.; 44, 48-50, 90; 48, 695; the Naishṭhika or perpetual B. who always lives with his teacher, 2, 18, 18 n., 153, 192 n., 193; 7, 120; 8, 377 n.; 14, 40 sq., 258; 25, 73 sq.; 38, 318 sq.; rules for the B. who has returned home from his teacher, 2, 27-32, 37, 48-54, 66 sq.; 8, 358 n.; 25, 73-5; *see also* Samāvartana; penances for a B. who breaks his vows, esp. that of chastity, 2, 85 sq., 288-90, 294 sq.; 14, 117-19, 214-16, 294 sq., 318 sq.; 25, 63 sq., 70, 454 sq., 462 sq.; 29, 361 sq.; 30, 317; 38, 318-20; 48, 706; eats much, 2, 123; 14, 265 sq., 281; sin of the B. who breaks the vow of chastity, 2, 281 sq.; is exempt from fare or toll, 7, 36; 25, 325; laws of impurity (on death, &c.) for a B., 7, 96; 14, 177; 25, 179 sq., 183-5, 192 sq.; his initiation, 7, 114 sq.; 44, 86 sq.; *see also* Upanayana; the Yogin should adhere to the rules of a B., 8, 69, 79; life as a B. is a good penance, 8, 119; gods and demons practise the life of B., 8, 146, 151

sq., 152 n.; practising the life of a B. is immortality, 8, 153; life as a B., part of the conduct of the good, 8, 169, 242, 326; knowledge of Brahman acquired by living the life of a B., 8, 175-9; he who adheres to the Brahman, identifying himself with the Brahman, becomes a true B., 8, 283 sq.; a pupil described as a self-restrained ascetic and a B., 8, 312; life of B., the first of the four Ārāmas, 8, 316, 354 n.; 38, 298, 300; must be engaged in sacred study, 8, 360 sq.; the ascetic must live as a B., 8, 364; the sacrifice taught by the father to his son when he is a B., 12, 162; rules for B. in sickness, 14, 214 sq.; costume of B., 25, 37 sq.; 32, 232-4; entertained at Śrāddhas, 25, 64 sq., 110; duration of studentship, 25, 74 sq.; 29, 309; must receive food at the Vaiśvadeva, 25, 92; 29, 86; one who has broken his vow of studentship excluded from Śrāddha and from the company of honourable men, 25, 104, 107; 38, 320; offence of personating a B., 25, 160; shall not perform obsequies except for parents and teacher, 25, 183 sq. n.; cannot be made a witness, 25, 265; 33, 88; must not eat Śrāddha food, 25, 462 sq. and n.; ceremony on his setting out on a journey, 29, 90, 230 sq.; shall not be a charioteer, 29, 364; duties of B. undergoing special vows, 30, 70-7; law regarding the property of a B., 33, 243 sq.; B. = 'pure in conduct,' said of Buddha, 35, 117 sq.; glorification of the sun as a B., 42, 214-17, 626-8; initiates the Unnetri for the sacrificial session, 44, 137. *See also* Holy persons, Teacher, Veda (c), and Women (d).

**Brahmakārin**, n. of a Ganadhara of Pārśva, 22, 274.

**Brahmakāriyam** (Pali), 'noble life,' different meaning from Sk. brahmakārya, 11, 285 n.

**Brahmakārya**, Sk., t.t., religious studentship, 44, 86, 86 n.; life as a Brahmakārin, *see* Brahmakārin; the vow of abstinence, esp. chastity, *see* Abstinence and Chastity.

**Brahmakāyas**, or Brahmakāyikas,

a class of gods, 7, 293; Buddha mistaken for one of the B., 19, 72; the 12,000 followers of Brahma Sahâmpati, 21, 5.

**Brahmaketu**, the 77th Tathâgata, 49 (i), 7.

**Brahmaliptaka Kula**, of the *Kaushika Gâṇa*, 22, 292.

**Brahmaloka**, the world of Brahman (masc.), how can one obtain it? 10 (ii), 84 sq.; what B. means, 34, 180 sq.; long life of the gods in B., 45, 84, 84 n.; *see also* Brahma-world.

**Brahman** (neut., Nom. Brahma, masc., Nom. Brahman).

- (a) The B. (neuter) in the sense of holy word or priesthood.
- (b) Nature and qualities of the B. (neut.) as the divine principle.
- (c) Names, forms, and symbols under which the B. (neut.) is meditated upon.
- (d) Oneness of the B. (neut.).
- (e) The B. (neut.) and the world.
- (f) The B. (neut.) and the individual soul.
- (g) Devotion to and absorption in the B. (neut.).
- (h) Knowledge of the B. (neut.).
- (i) The higher and the lower B.
- (j) Passages in which B. may be either masc. or neuter.
- (k) The god B. (masc.), also called Sahampati, Svayambhū, Hiranyagarbha.

(a) THE B. (NEUTER) IN THE SENSE OF HOLY WORD OR PRIESTHOOD.

Vasukra, the author of a hymn, identified with the B., 1, 169; the Brahman priest is full of B. (Veda), 1, 259; is the self seen in the great hymn, 1, 260; identified with the Vedas, 1, 279; 'slayers of the B.' i.e. of the Veda, are called those whose father and grandfather have not been initiated, 2, 5; Vishnu fond of B. (Veda), 7, 293; those who are first in the Vedas are forms of the B., 8, 161; Agni or fire is the B., 12, 90, 114 sq., 134, 341; 26, 37 sq.; 43, 85; Palâsa tree is B., 12, 90, 90 n.; identified with speech, truth, and the three Vyâhr̥tis, 12, 296 sq.; the B. and the threefold science, 12, 449 sq.; 25, 483; delivered the creatures over to Death, except the Brahmakârin, 14, 156; 44, 48; placed its majesty in the Brâhmanas, 14, 199; invoked to purify from sin, 14, 251; offerings to B. (priesthood) and Kshâtra, 15, 211; is Bṛhaspati, or the

Lord of prayer, 26, 23, 59, 59 n., 180; 29, 280; 43, 192; 44, 258, 314, 402, 411; B. is sacrifice, 26, 23, 35; by the Dîkshâ the sacrificer is born of the B., 26, 35; means worship, Vedic religion or priests, 26, 78, 219 sq.; 42, lxiii; as the sacerdotium or sacred writ, is the truth, 26, 272; Tutha is the B., 26, 344; the Brahmodya or discussion on the B. at the end of a Sattra, 26, 452 sq. and n.; B. which is long-lived through the Brâhmanas, invoked to give long life to the newborn child, 29, 294; the teacher places the student to be initiated in the B., 30, 152; is the source of the Veda, 34, xxxii, 19-22; king and priest address each other as B., 41, 108-10; first created from the egg, 41, 146; Pragâpati is the whole B., 41, 353; 44, 409, 409 n.; meaning charm, spell, 42, lxvi; 46, 194; spiritual exaltation, supports the earth, 42, 199, 202; begotten by the Brahmakârin (the sun), 42, 215; begotten from Time, 42, 224 sq., 686; Ukkishra is B., 42, 226-9, 629 sq.; B.'s layer (of the fire-altar), 43, 81; the Rishis are the first-born B., 43, 100; the B. (mystic science) has nothing before it and nothing after it, 43, 338; the B.'s fore-portion, 44, 36; kindling-verse identified with the B., 44, 39; the Brahmakârin makes himself over to B., 44, 86 sq.; daily sacrifice to the B., consisting in Veda-study, one of the 'five great sacrifices,' 44, 95-9, *see also* Veda (c); by the B. (holy writ, holiness, priesthood) he gains the heavenly world, 44, 221; the seven-syllabled B. (holy writ), 43, 314 sq.; expiatory formula addressed to the B., 44, 337 n.

(b) NATURE AND QUALITIES OF THE B. (NEUT.) AS THE DIVINE PRINCIPLE.

B. is the True (Sat, τὸ ὄντως ὄν), pure Being, 1, 98 n., 130, 201, 278 sq.; 8, 315; 12, 296 sq.; 15, 18, 36, 58, 108, 190 sq., 306; 26, 272; 34, lii, 167, 266 sq., 332; 38, 19 sq., 160, 216 sq., 234; 48, 45, 71, 193, 302-5, 432, 616, 652; as

conceived by the true philosopher, and by ordinary people, 1, 125 sq. n.; *this is the immortal, the fearless, this is B.*, 1, 130, 135, 136, 138, 140; 48, 313, 320, 352; names and forms are contained in the B., the Immortal, the Self, 1, 143; 44, 27 sq.; its relation to the senses, 1, 147 sq.; 8, 104, 104 n., 386; its relation to the Devas or gods, 1, 149-51; 8, 153; 15, 68, 302, 324; 34, xiv; 38, 219; is of the nature of intelligence, or pure knowledge, 1, 246, 246 n.; 15, 150 sq.; 34, xxiv sq., 25, 68, 264; 38, 156 sq., 160, 168; 48, 23, 81, 84, 103-5, 111-13, 115, 126, 131 sq., 143; 176, 193, 240, 561, 618, 660; various meanings of B. in Bhagavadgītā, 8, 11; free from all imperfections, and endowed with all auspicious qualities, 8, 65, 104, 180, 257; 34, xxviii, 107, 328; 38, 101, 201-4; 48, 78 sq., 81 sq., 88, 94, 96, 124, 127, 143, 156, 182, 200, 208 sq., 215, 218, 229, 240, 259, 271, 323 sq., 327, 354, 375, 394, 402 sq., 406-8, 413 sq., 422, 429, 444 sq., 460, 469, 476, 584, 607-21, 689 sq.; has no beginning nor end, is unborn and immortal (imperishable, indestructible), 8, 77, 103, 180, 192, 248; 15, 28, 36, 235, 255, 302, 335 sq.; 34, 83, 169-71, 349; 48, 308-11, 535, 652 sq., 660; is neither existent nor non-existent, 8, 103, 103 n.; devoid of qualities, 8, 104; 34, xxv, xxviii; 38, 239, 394 sq.; 48, 26-9; it is of no colour, 8, 179; smaller than small, larger than the largest, 8, 180, 285; 15, 28, 36, 39, 338; 34, 113 sq.; 48, 264 sq., 367; B. is glory, 8, 180; 38, 393; produced and developed from the pure principle, 8, 186; the highest B. is very far off, 8, 369; three syllables, viz. na mama, 'not mine,' are the eternal B., 8, 391; there is nothing greater than B., 8, 392; 48, 621-5; is the Great, 15, 18; 48, 4; from terror of B., the wind blows, the sun rises, Agni, Indra, and Death run away, 15, 21, 59; 34, 130, 230 sq.; is eternal, pure and changeless, 15, 28; 34, 25, 34, 327; 38, 397; 48, 393, 400; is omnipresent, 15, 18, 28, 335; 34, 89, 91 sq., 120, 125, 172;

38, 180, 390-4, 396; 48, 624 sq.; spoken of as in heaven and beyond heaven, 34, 96 sq.; is the bridge of the Immortal, 15, 36; 34, 154, 156, 622 sq.; is the best, 15, 37; is devoid of parts, 15, 39; 34, 135-9, 349-52; 38, 396; 48, 192 sq., 473; the bliss of B., B. is bliss, 15, 56, 61 sq., 61 sq. n., 66, 150 sq.; 34, 25, 65-8, 72 sq., 75-7, 169; 48, 84, 113, 193, 198, 200, 208-37, 240, 254, 276 sq., 307, 376, 389, 402, 413 sq., 442, 550, 618, 653; in the beginning B. knew its Self only, 15, 88; *this is the B., without cause and without effect, without anything inside or outside; this Self is B., omnipresent and omniscient*, 15, 117; is Svayambhu, self-existent, 15, 120, 188, 227; 48, 404; 44, 417 sq.; *see also under (k)*; is the safe support, 15, 235; in it is the triad (subject, object, and the mover or ruler), 15, 235 sq.; the only universal being, of an absolutely homogeneous nature, 34, xxiv, xxvii sq., xxx; 48, 113; is associated with Nescience (Mâyā, Avidyā), 34, xxv, xxx, 362; 48, 212, 215 sq., 494; compared with a magician, 34, xxv; according to Sāṅkara impersonal, with Rāmānuga a personal God, 34, xxviii, xxx, cxxiii, cxxiv n.; cannot have originated from anything else, 34, lii, 266 sq., 332; 38, 19 sq.; is devoid of form, 34, lxiii, lxiv, 306 sq.; 38, 154-75; 48, 610 sq.; discussions on the nature of B., 34, lxiv sq., xcv sq.; 38, 101, 133-83; later definitions of B., e.g. as *sakkid-ānanda*, 34, xcii; etymology of the word, 34, 14; 48, 158; *B., which is all-knowing and endowed with all powers, whose essential nature is eternal purity, intelligence, and freedom, exists. . . . The existence of B. is known on the ground of its being the Self of every one. . . . And this Self (of whose existence all are conscious) is B.*, 34, 14; is all-knowing, 34, 19-22, 25, 47, 49, 362; 48, 156, 215, 234, 259, 316, 354, 375, 394, 413 sq., 460; can it be designated by a masculine noun? 34, 76; is a place of rest, 34, 83; is the internal ruler over the devas and so on, 34, 130-2; is different from

name and form, 34, 232 sq.; 38, 97; there is nothing either beneficial to be done by it or non-beneficial to be avoided by it, 34, 344; is endowed with powers, omnipotent, 34, 354-6, 362; 48, 156, 215, 259, 316, 354, 413 sq., 460; is free from all difference, and twofold characteristics cannot belong to him, 38, 152-4, 156 sq.; its limiting adjuncts are presented by Nescience merely, 38, 153; is inside of the limiting adjuncts, 38, 158 sq., 178 sq.; 48, 192 sq.; is the highest of gods, 43, 59; is the firstborn from afore, 44, 459 sq.; not devoid of all difference, 48, 78-102; *the True, Knowledge, the Infinite is B.*, 48, 79 sq., 143, 158, 159 sq., 180, 184, 210, 212, 233, 240, 254, 303, 375, 402, 404, 445, 453, 550, 611 sq., 623, 638, 652, 656; B. defined, 48, 80; what constitutes the body of the B., 48, 88, 254; Nescience contradictory to B., 48, 126; appears in manifold modes, 48, 143; is self-luminous, 48, 208, 348 sq., 393, 445; has no connexion with Prakṛiti, nor with Karman, 48, 240, 256, 607; why it is not subject to pleasure and pain, 48, 265 sq.; is invisible, unseizable, higher than the Imperishable, 48, 282-7; of boundless love towards his devotees, 48, 316; *numberless powers, lying beyond the sphere of all ordinary thought, belong to B., and qualify it for creation, and so on, just as heat belongs to fire*, 48, 474, 476; differs in nature from all other things, 48, 28, 475 sq., 584; in all meditations on B. the essential qualities of B. are to be included, 48, 637-43. *See also* God, Lord, and Self (d); world of the B., *see* Brahma-world.

(c) NAMES, FORMS, AND SYMBOLS UNDER WHICH THE B. (NEUT.) IS MEDITATED UPON.

Meditation on B. under symbols (pratikopāśana), 1, 201; 48, 718-20; not comprehended by symbols, 8, 367; only those who have not worshipped B. under a symbol are led to B., 34, lxxxii; 38, 402-4; B.'s name a mere outward symbol,

34, 92; two secret names of B., *abam* and *abar*, 38, 216-18; 48, 642; the Great B. is the one *Akṣhara* into which all beings pass, 43, 343 sq.; why it is called a *bank*, 38, 176 sq.; *Bhūman*, that which is much, is B., 34, 162-9; 48, 302; meditation on *breath* (Prāṇa) as B., 1, 65 sq., 213, 280 sq.; 15, 36, 56, 64 sq., 142, 153 sq., 194 sq.; 34, 84-7, 97-106, 229-31, 272; 42, 622 sq.; 48, 246, 256, 276 sq.; B. as represented by Vāyu and Prāṇa, 1, 59 n.; hidden in breath, 1, 233 sq.; meditation on the absorption of the gods into breath or B., 1, 288-90; the vital airs are the effects of B., 38, 76; Indra and Prāṇa is B., 48, 250-4; *Buddha* is, esoterically, the Highest B., 21, xxvii sq.; the great *chariot* which is pervaded by the B., 8, 386; the *city of B.*, the body, and in it the small lotus of the heart, and in it the small ether, 1, 125-7, 126 n.; 15, 37, 54; 34, 174 sq., 178; 38, 219; 48, 314-25, 660, 666 sq.; the city of B. called Aparāṅitā, 1, 131, 132 n.; meditation on *consideration* or thought as B., 1, 114; 38, 160; *Earth*, a form of B., 1, 65 sq.; meditation on B. as *ether* (Kha), 1, xxv sq., xxvi n., 46 sq., 53, 65 sq., 118, 126 n., 143, 143 n.; 34, 81-4, 110, 114, 126 sq., 144, 174-92, 232 sq.; 38, 6-8, 12, 17 sq., 248; 48, 242-6, 256, 273, 276 sq.; before ether was produced, B. existed without ether, 38, 17; ether is an effect of B., 38, 18; ether is dissolved into B., 38, 26; the person in the *eye* is B., 1, 67, 135; 15, 64, 335; four *feet* or sixteen parts of B., 1, 53 sq., 60 n., 60-4; 15, 345; 34, 90, 95; 38, 219; 48, 622 sq.; meditation on *fire* as B., 1, 65, 118; 15, 335; 34, 92; the Adhvaryus consider B. the self in the sacrificial fire, 1, 260; the source of fire, 38, 20-2; the highest B. in the form of intestinal heat, 48, 248; meditation on *food* as B., 1, 65, 117; 15, 55, 64, 194 sq.; the B. as a *forest*, 8, 284-6, 288, 288 n., 372, 386 sq.; meditated upon as the *Gāyatrī* verse, 1, 44-6, 158, 162, 194; 34, 93-6;

'having joy for its head,' a figurative representation of B., 48, 637-9; *bearing* is B., 15, 156; as seated in the cave of the *heart*, 1, 47, 47 n.; 8, 252 n.; 15, 36, 39, 318; 34, 113 sq., 350; 38, 410; 48, 367, 642 sq.; the heart is the highest B., 15, 158; *heaven*, a form of B., 1, 66; the sound *Him* is B., and serves to obtain B., 1, 176; meditation on *hope* as B., 1, 119; the abode of *Lakṣmī*, 48, 3; *light* is B., 15, 306, 335 sq.; 34, 87-93, 96 sq., 185, 191, 194, 231 sq.; 48, 247-9, 256, 611 sq., 618; is the light of lights, 15, 37; 48, 335 sq., 366, 373; as shining in the sun, in the moon, in the fire, in the lightning, 15, 318, 322; as abiding within the sun, and within the eye, 34, lxx, 123-8; 38, 216-18; 48, 642; is the *lightning*, 1, 66, 151 sq., 152 n.; 15, 192; relation between the *Lord* and the Highest B., 15, xxxvi-xxxviii, 245; 34, xxv, xxvii, xxx, cxxiii, cxxiv n.; 48, 4; the *Mahāvratā* day is B., 1, 162, 169, 260; the *Mahāvratā* ceremony is for attainment of B., 1, 162; *man*, the abode of B., B. in the shape of man, 1, 205 sq.; meditation on *memory* as B., 1, 119; meditation on *mind* as B., 1, 53 sq., 65, 112, 152, 152 n.; 15, 36, 64, 157; 34, 107-12; 38, 391; meditation on the *name* as B., 1, 110 sq.; means '*Nature*,' 8, 11; is an intelligent principle, and cannot be identified with the non-intelligent *pradhāna* of the Sāṅkhyas, 34, xxxii, 47-64, 300; 48, 256; *Om* identical with B., 7, 183; 8, 79, 282 sq.; 14, 278, 316; 25, 45; *Om* is the bow, the Self is the arrow, B. is the aim, 15, 36; *Om*, *Tad*, *Sat*, the threefold designation of the B., 8, 120 sq.; *Ka* (*pleasure*) is B., 1, 65; 34, 126 sq.; 48, 273, 276 sq.; meditation on *power* as B., 1, 116; *Pragāpati* is B., 15, 190; 43, xxiv; the self-existent B., teacher of *Pragāpati*, 43, 404; the *Puruṣa* or Highest Person is B., 15, 19; 25, 6, 6 n., 513; 34, 174; 48, 4, 207 sq.; the highest oneness reached by seeing the lord of the world as the Person who has his

source in B., 15, 38; the word B. denotes the Highest Person (*Puruṣa*), the highest Self, and the Lord, 48, 4, &c.; meditation on *reflection* as B., 1, 115; *sight* is B., 15, 155; *Siva*, *Hara*, *Rudra*, &c., as names of B., 15, xxxiii sq.; 48, 667; the essence of *Rudra*, 15, 324; superior to *Siva*, 34, xiv; meditation on *speech* as B., 1, 111; 12, 296 sq.; 15, 36, 64, 152 sq.; '*as far as B. reaches, so far reaches speech*;'—*wherever there is B., there is a word; and wherever there is a word, there is B.*, 1, 186; meditation on B. as word and non-word, 15, 321 sq.; meditation on the *sun* as B., 1, 54 sq., 65 sq.; 15, 306, 317 sq., 335 sq.; 41, 366; 43, 94; 44, 459 sq.; compared to reflected images of the sun and the like, 38, 157-9; 48, 613-15; is the light equal to the sun, 44, 388; is called *Tadvana*, 1, 152, 152 n.; *time* and non-time, two forms of B., 15, 317; compared to a fig-tree, whose roots grow upward and whose branches grow downward, 15, 21; the great tree of B., 8, 370, 370 n., 372; meditation on *understanding* as B., 1, 115 sq.; 8, 338 sq.; 15, 57, 65; *Vāyu* invoked as the visible B., 15, 45, 53; worship of *Vishnu* (*Nārāyaṇa*, *Krishna*) as the supreme B., 7, 156; 8, 87, 110, 110 n.; 25, 5, 5 n.; 34, xxxi n.; the lord B. seated on his lotus seat within *Krishna*, 8, 93; *Krishna* greater than B., 8, 96; the great B. is a womb in which *Krishna* casts the seed, 8, 107; *Vishnu* full of the B., 8, 347, 354; the highest place of *Vishnu*, 15, 324; B. superior to *Vishnu*, 34, xiv; the highest B., i.e. *Vishnu*, possesses two forms, 48, 89; B. or *Vishnu* the Self of the world, 48, 92 sq.; called *Vāsudeva* by the *Bhāgavatas*, 48, 524 sq.; meditation on *water* as B., 1, 117; water, the quarters, the stars, the moon, are forms of B., 1, 66; meditation on *will* as B., 1, 112 sq., 113 n.

(d) ONENESS OF THE B. (NEUT.).

*All this is B. Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the B.)*

... *He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that B.*, 1, 48; 48, 133; is the Self seen in earth, heaven, air, &c., within all, 1, 260; 15, 128 sq.; 34, 154-62, 230; 48, 259, 318 sq., 371-4; all worlds are contained in B., 15, 21; 48, 768; pervades everything, 8, 104; 48, 92 sq.; is all things perceptible, B. alone is all this, B. is the Self of the world, 8, 180, 192; 15, 37, 307; 34, xxviii, xxx, 23, 94, 107, 109-11, 156, 267, 357; 38, 138, 165, 208, 341; 48, 20 sq., 85, 88, 91, 93-5, 133, 257, 260 sq., 290, 306, 394 sq., 399, 408, 458, 659, 662, 687; both unity and diversity or manifoldness are true of B., as there are elements of plurality in it, 8, 374 sq., 374 n.; 34, xxviii, 321 sqq., 345 sq.; 48, 89; everything is centred in it, 15, 36; the bright, immortal Person in everything, the Self, the Immortal, B., and the All are the same, 15, 113-17; being one only, rules over all germs, over all forms, over all and everything, 15, 255 sq.; one only without a second, and undivided, nothing apart from B. exists, 34, xxviii sq., 1, 286, 321, 349-54, 395 sq.; 38, 12, 13, 158, 160, 168-71, 175-80, 202, 327-9, 410; 48, 28 sq., 39, 73, 80, 91, 105, 126 sq., 176, 566; some metaphorical expressions, seemingly implying that there is something different from B., explained, 34, lxv; 38, 175-80; all things are effects of B., or are B. itself, 34, cxix sq.; is the real giver of the gifts bestowed by princes on poets and singers, 34, 80 n.; Indra declares that he is one with B., 34, 101 sq.; the ten objects and the ten subjects cannot rest on anything but Brahman, 34, 104; subsists apart from its effects, 34, 350; *the fishermen are B., the slaves are B., B. are these gamblers; man and woman are born from B.; women are B. and so are men*, 38, 61 sq.; 48, 191, 559 sq.; although one only, it is, owing to the plurality of its powers, meditated upon in more than one way,

38, 220; the uniform B. viewed as manifold through Nescience, 48, 127, 180, 344; is Heaven and Earth, 48, 191; *all sentient and non-sentient beings spring from B., are merged in him, breathe through him, are ruled by him, constitute his body; so that he is the Self of all of them*, 48, 717.

(e) THE B. (NEUT.) AND THE WORLD.

The B. as the cause or creator of the world, 1, 64; 15, 231-7; 34, xxix sq., xl, xlvii sq., l, lii, 50, 60 sq., 202, 233, 267-74, 299-317, 344, 352 sq., 361 sq., 381-6; 38, 3-73, 391 sq.; 44, 27 sq., 409; 48, 28, 200, 215 sq., 234, 240, 242, 254-6, 271, 285, 354-408, 413-79, 532-40, 584, 608, 643, 767; the source of all beings, the womb of the world, 15, 28; 34, 83, 85, 135-9, 288; 48, 140; is the support of the universe, 8, 104, 180, 180 n., 192; *is that from which the origin, subsistence, and dissolution of this world proceed*, 8, 180, 192; 34, xxxii, xcii sq., 15-19, 107, 109, 117, 283; 48, 3, 94, 156-61, 174, 255, 258-61, 266; is the seed of the tree of worldly life, 8, 313; in the beginning B. was all this, 15, xviii, 318; 44, 27 sq.; 48, 391; *that from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is B.*, 15, 64; 48, 91, 156; covered himself, like a spider, with threads drawn from the first cause (pradhâna), 15, 263; not only the operative but also the material cause of the world, 34, xl, xciv sq., 49, 60 sq., 264 sq., 283-8, 317, 320-30, 346 sq., 361 sq.; 48, 142; creates the world without instruments, 34, xlix sq., xcv, 346-9, 354-6; creation and reabsorption of the world a mere sport of B., 34, l, 356 sq.; 48, 405 sq., 476 sq., 610; as a creator and dispenser, acts with a view to the merit and demerit of the individual souls, and has so acted from all eternity, 34, l, 357-61; relation of the non-sentient matter to B., 34, lxv; 48, 242; called Non-being, previously

to the origination of the world, 34, 267; is different from the world, 34, 284; 48, 188 sq., 413 sq., 417; the order in which the elements are retracted into B. is the reverse of that in which they are created, 38, 25 sq.; 48, 402-6; by offering up his own self in the creatures, and the creatures in his own self, B. compassed lordship over all creatures, 44, 417 sq.; the world (Pradhâna, Prakriti) constitutes its body, 48, 93, 135, 406, 419-24, 518 sq., 542, 544; was the wood, the tree from which they shaped heaven and earth, 48, 401; the maker, the Lord, the Person, the womb, 48, 407; the non-difference of the world from B., the highest cause, proved, 48, 430-67; the entire world springs from Nescience attached to B., which in itself is absolutely unlimited, 48, 445; where B. abides during pralaya and creation, 48, 460; effects by its mere will and wish the creation of the world, 48, 471 sq.; divides itself into ether, air, &c., 48, 473; devoid of parts, yet creates, 48, 473 sq.; B. and the world related, as the snake and its coils, 48, 618-21; the power of creating and ruling the world belongs to B. only, not to the released soul, 48, 766-71. *See also* Cause.

(f) THE B. (NEUT.) AND THE INDIVIDUAL SOUL.

The recognition of the self in man as identical with the highest Self or B. is the highest object of the Upanishads, 1, xxv; 15, xxvi; 34, xxxii, civ sq., 22-47, 265 sq.; 48, 174-200, 255 sq.; Atman or Self is one with the B., 1, xxx; 15, 36, 178-81, 237, 290 sq.; 34, 14, 30 sq., 36, 45, 79, 105, 241, 264 sq.; 38, 209, 288; 48, 23 sq., 184, 191, 205, 258, 560, 564, 658; relation of the individual soul to B., 1, 84; 34, xix, xxx sq., lvii sq., xcvi-c, 64-289; 38, 61-73, 396 sq.; 48, 195 sq., 257-353, 393, 459, 559, 561; *thou art that* (tat tvam asi), 1, 101-9; 34, xxvii, xlix, 23, 31, 54-6, 104, 113, 115 sq., 122, 125, 185, 197, 250 sq., 266, 279, 321-3, 326, 343, 345; 38, 32, 46, 65 sq., 138, 140, 173, 197,

209 sq., 238, 243, 291, 333-7, 339, 370, 397, 408; 48, 126, 129-38, 184, 191, 203 sq., 209, 214-18, 228 sq., 344, 458, 467, 541, 560, 564, 659, 759; colloquy of the departed and B., 1, 278 sq.; it dwells not on earth, nor in the sky, &c., but only in the self of the devoted man, 8, 179 sq.; man, being abandoned by the B. (i.e. the mind), is said to be dead, 8, 238; individual soul and B. are absolutely one, 8, 241; 14, 278, 278 n.; 34, xx, xxv, xxvii, xxx, 104, 114-16, 322, 343 sq.; 38, 30, 31, 33 sq., 42 sq., 138, 146, 149, 48, 21, 102, 269, 467; the B. and the released soul, the released soul united with the B., 8, 248, 250; 34, xxx, 157, 178, 180 sq., 191; 38, 392-402, 408 sq.; 48, 160, 192, 296-8, 354; *I am B.*, 15, 88; 34, 31, 44, 104, 115, 185, 326; 38, 32, 46, 66, 173, 339, 355, 408; is the principle from which a mortal springs again after death, 15, 150 sq.; he only who is alone, i.e. knows his self to be one with B., is satisfied, 15, 236; 'My soul (âtman) dwells in the B. that it may be immortal,' 30, 228; the soul is a part of B., 34, xxv; 48, 558-67; both matter and the individual souls are real constituents of B.'s nature, 34, xxviii; in it the individual soul is merged in the state of deep sleep, 34, lxi sq., 180, 273; 38, 144-9, 152-66, 176; 48, 604 sq.; individual soul different from B., 34, 114-16, 344 sq.; 48, 209, 242, 256, 427 sq., 468 sq., 658; soul and B. both different and non-different, 34, 277 n., 345; 48, 191; is superior to the individual soul, 34, 345; is 'that,' the inward Self is 'thou,' 38, 335; has individual souls for its body, 48, 130, 132, 141 sq., 254, 392, 394, 406, 435-7, 469 sq.; is the internal ruler of the individual souls, 48, 132-4, 607-11; the soul has its Self in B., 48, 133 sq., 141; B., soul, and matter, in their relation, 48, 138-45, 227; imparts to the released souls infinite bliss, 48, 198 sq.; the Person of the size of a thumb is B., 48, 325-7, 347-9; all beings are effects of B., and hence have B. for their inner Self, 48,

353; soul saved by meditation on B., 48, 394; cannot be fully understood by the individual soul, 48, 396; the imperfections of the soul are not B.'s, 48, 563 sq., 607-11; the term B. applied to the individual soul, 48, 655 sq.; to be meditated upon as the Self of the devotee, 48, 716-18.

(g) DEVOTION TO AND ABSORPTION IN THE B. (NEUT.).

The path of the gods leading to B., 1, 68, 80, 276-8; 15, 327 sq.; 34, xxix sq.; 38, 383 sq.; 48, 648-51, 747 sq.; union with the B. reached by good conduct, by performing religious rites, and the like, 2, 218; 7, 183; 8, 106, 162, 235, 313, 336, 339 sq., 342, 370; 14, 249, 266, 309; 15, 176 sq., 336; 25, 25, 34, 34 n., 45, 45 n., 212 sq., 212 n., 419, 419 n.; sacrifice of B. with B., in B. by B. for B., 8, 61, 61 n.; the sage possessed of devotion attains to unity with B., 8, 64, 64 n., 70, 234 n., 245, 245 n., 398, 413; happiness in union with B. that is free from defects and equable, 8, 65 sq., 66 n.; 48, 327; the devotee of Krishna fit for union with B., 8, 110; the true Brâhmaṇa he who is attached to the B., 8, 147; the devotee attains to that B. after perceiving which he understands the Pradhâna, 8, 253; final release is assimilation with B., 8, 253, 253 n., 255; 34, 28 sq., 34; 38, 329; 45, 413; 49 (i), 130; the seat of the B. (brahmayoni) in the self, 8, 257, 326, 326 n.; Mind and Speech go to B., the self of all beings, to ask which of them is superior, 8, 263 sq. and n.; speaking of the B., Speech always produces eternal emancipation, 8, 265; tranquillity is the eternal B., 8, 277; he who adheres to the B., identifies himself with the B., becomes a Brahmakârin, 8, 283 sq.; *there is nothing else more delightful than that, when there is no distinction from it . . . Entering it, the twiceborn do not grieve, and do not exult. They are not afraid of anybody, and nobody is afraid of them*, 8, 285; those whose wishes are fixed on good vows, and whose sins are burnt

up by penance, devote themselves to B., 8, 288; assimilation with the B. obtained by going the path of the four Ārāmas, 8, 316; 14, 275; the mode of conduct which is full of the B., 8, 341; various Brâhmanas teach various paths leading to union with B., 11, 168, 168 n., 170 sq.; the Brahmanic teaching as to union with B. criticized by Buddha, 11, 171-85; meditating on the syllable Om, the ascetic becomes one with B., 14, 283 sq.; 'the vessel of B.,' the body of the ascetic, 14, 284, 284 n.; 25, 214; by worshipping B. he becomes B., 15, 67 sq.; let us love the old B., 15, 241; by knowledge, penance, and meditation one goes beyond B. (m.) to union with B. (n.), 15, 301; having broken through the four spheres of the Sun, the Moon, the Fire, and Goodness, the worshipper beholds B., 15, 338; Veda-knowledge and Vedastudy procure union with B., 25, 165, 507; 44, 99; he who knows the Self enters B., the highest state, 25, 513; union with B. is the reason for the absence of all contact with evil, 38, 144; on the attainment of B. there take place the non-clinging and the destruction of sins, 38, 353-6; having destroyed by fruition all good and evil works, he becomes one with B., 38, 362 sq.; 48, 726 sq.; there is absolute non-division from B. of the parts merged in it, 38, 376 sq.; six doors to the B., viz. fire, wind, waters, moon, lightning, sun, 44, 66 sq.; inquiry into the mode of the going to B. of him who knows, 48, 728-43. *See also* Brahmanirvâna.

(h) KNOWLEDGE OF THE B. (NEUT.).

B. is the flower, the secret doctrines are the bees, 1, 40; *a father may . . . tell that doctrine of B. to his eldest son, or to a worthy pupil. But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that*, 1, 44; is perceived by the warmth of the body, is seen and heard, 1, 47; meditation on B. with reference to the body and with reference to the

gods, 1, 53 sq., 58, 151 sq., 152 n.; 15, 67 sq.; shining of the face of one who knows B., 1, 64, 67; meditations on B. and their results, 1, 66 sq.; 34, lxx-lxxv, 25, 31, 94, 103-11, 174; 38, 19 n., 177 sq., 184-284, 333-7, 342-5, 402; 43, xxiv, 400; 48, 26, 82 sq., 99 sq., 155 sq., 185-9, 255, 294, 651 sq., 715 sq.; we know B., and yet do not know it, 1, 148 sq., 149 n.; by knowledge of B. we obtain immortality or final release, 1, 149; 8, 77, 103; 15, 245, 258 sq., 322; 34, 41-3, 283; 38, 285, 290-306, 355; 48, 83, 198, 274 sq., 624; *he who knows that highest B. becomes even B.*, 1, 276 sq.; 8, 81; 15, 41, 54, 256 sq.; 34, 25, 29, 31, 186; 38, 375-7; 48, 16, 18, 23, 100, 183, 188, 192, 209 sq., 214, 233 sq., 392, 681, 686; discussion on B. between Bālāki and Agātaratru, 1, 300-7; texts giving instruction about the B., 8, 102; is the sole, the highest object of meditation or knowledge, 8, 104, 127 sq., 310, 369; 48, 87, 311-14, 395, 637-85, 689 sq.; meditation leads to union with B., 8, 128, 128 n.; 15, 301; understanding of the B. by means of the Vedas, 8, 147, 171-4, 369; 34, 10, 23 sq.; knowledge of the B. the highest achievement of a Brāhmaṇa, 8, 160, 182; 25, 25, 25 n.; the gods inferior to those who know the B., 8, 161, 161 n.; 15, 49; Brahma-vidyā, the eternal mystery, 8, 166, 166 n.; knowledge of B. acquired by living the life of a Brahmakārin, 8, 175-9; not to be seen in the four Vedas, 8, 179 sq.; attained by means of knowledge, not by works, 8, 180, 185; 15, 39; knowledge of the B. will not lead to littleness, 8, 191; *Kṛishṇa* declared to *Arguna* the Supreme B., the seat of the B., 8, 230 sq.; is not to be apprehended by the senses, but only by the mind, 8, 257 sq.; 15, 22, 39; *Ganaka* turns the wheel, the nave of which is the B., 8, 306; knowledge of B. obtained by penance and sacred learning, 8, 308; *as in a mirror, so (B. may be seen clearly) here in this body; as in a dream, in the world of the*

*Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmā*, 15, 22; can only be apprehended by the words 'He is,' 15, 23; knowledge of B. the foundation of all knowledge, told by Brahmā, 15, 27 sq.; only pious Brāhmaṇas worthy of receiving the science of B., 15, 41 sq.; *he who knows the B. as non-existing becomes himself non-existing; he who knows the B. as existing, him we know himself as existing*, 15, 57; he who knows that he is B. becomes all this, 15, 88; teaching of B. by No, no, 15, 108, 185; 34, lxiv; 38, 166-75; 48, 611 sq., 615-18, 661; is a deity about which we are not to ask too much, 15, 131; in B. knowledge and ignorance are hidden, 15, 255; no sins ever approach him who knows B., 15, 319; means of the worship and knowledge of B., 15, 343 sq.; teaching the B., 25, 51; knowledge of B. purifies, 25, 187 sq.; knowledge of B. increased by Brāhmaṇic rites and Veda-study, 25, 204; 48, 147; ascetics recite texts and meditate on B., 25, 205 sq.; knowledge of B. the subject of the *Gṇānakāṇḍa*, 34, x, lxx, lxxviii sq., 9-15, 19, 31, 73, 138, 157, 159, 324; 38, 8, 162 sq., 378, 393; on the qualification of gods for brahma-vidyā or knowledge of B., 34, xxxvii, 216-23; 48, 326-35; *Sūdras* not qualified for brahma-vidyā, 34, xxxvii, 223-9; 48, 337-47; Scripture does not contradict itself on the all-important point of B., 34, xl, 263-8; is to be known only from Scripture (*Vedānta* texts, *Upanishāds*), 34, lxiv sq., 22-47, 307, 350-2, 355; 48, 3, 74 sq., 155, 161-74, 255, 617 sq.; different modes or forms of meditation on B., 34, lxvii sq., lxxiv, lxxvi, 107-9; 38, 201-4, 337-40; 48, 629-43; knowledge of B. is not subordinate to action, but independent, 34, lxxv, 10-12, 29; 38, 285-95; fruit or result of knowledge of B., 34, 11, 14, 18, 24 sq., 26-9, 231, 266, 300, 327; 38, 117 n., 229 sq., 236, 353-63, 372-5, 419; 48, 5, 7; conditions for engag-

ing in the inquiry into B., 34, 12; 48, 10 sq., 305; the body is an abode for the perception of B., 34, 178; texts exhorting us to strive to see B., 34, 349; Bāhva explained B. by silence, 38, 157; is not apprehended because it is unevolved, 38, 171; in the state of perfect conciliation the Yogins apprehend it, 38, 171 sq.; not the subject of injunctions, 38, 185, 162-6, 359; some persons, although knowing B., yet obtained new bodies, 38, 235; the state of being grounded in B. belongs to the wandering mendicant, 38, 300-3; Atharva-veda correlated with knowledge of B., 42, lix; inquiry into B., 48, 3-156; to be known after the knowledge of works has taken place, 48, 5; knowledge of B. puts an end to Nescience, 48, 9, 11; meditation on B. and knowledge of B. the same, 48, 82 sq.; release not due to knowledge of non-qualified B., 48, 129-38; Nescience not terminated by cognizing B. as the Universal Self, 48, 145-7; meditation on non-dual B. enjoined by all Vedānta texts, 48, 193, 197-9, 252, 260, 316, 715 sq.; even men knowing B. must avoid what is forbidden and do what is prescribed, 48, 288; meditation on B. is the means of attaining intuition, 48, 305, 681, 732; knowledge of B. to be understood as knowledge of the Veda in general, 48, 631; Brāhmanas discourse on the supreme B., 49 (i), 127. *See also* Knowledge, and Meditation.

(i) THE HIGHER AND THE LOWER B.

B. (m.) who is full of the B. (n.) is lord of all entities, and identical with Vishṇu, 8, 347; higher and lower B., 'the two entered into the cave (of the heart),' 15, 12 n.; two forms of B., the material and the immaterial, the mortal and the immortal, 15, 107 sq., 306; B. (m.) a personal god, only a manifestation of the Brahman (n.), 15, 302 sq.; the syllable Om is the high and the low B., 15, 308; highest and lower B. distinguished, 34, xix sq., xxxii sq., xxxvi (masc. and neut.), 61-4, 171-4; 38, 7, 166, 202 sq., 401 sq.;

48, 313 sq.; lower B. associated with Mâyā, 34, xxv; lower B. called Īśvara, the Lord, 34, xxv, xxvii; in its causal and its effected state, 34, xxix; 48, 336, 422, 459, 542; higher and lower B. not distinguished by Upanishads, nor by Bādarāyana, nor by Rāmānuja, 34, xxxi, c, cxiii, cxv sq.; the B. to which the departed soul is led by the path of the gods is not the highest B., but the lower B., 34, lxxxii, xc sq.; 38, 389-402; 48, 748-52; Śaṅkara's distinction between a lower and a higher B. not valid, 34, xci-xciv; the lower B. is the vital principle in all creatures, 34, 172 n.; the world of the lower B. is called Satyaloka, 34, 181; lower B. is for the purpose of worship or meditation, 34, 330; 38, 155 sq., 161 sq., 391; the qualified B. is the object of the discussion on the difference or non-difference of the cognitions of B., 38, 185; results of meditations on the qualified B., 38, 161 sq., 185, 402-4; the qualified B. is fundamentally one with the unqualified B., 38, 248; worlds of B. can only refer to the lower B., 38, 390; on account of its proximity to the higher B., the lower B. can be designated by the word 'B.' 38, 391; immortality is possible only in the highest B., not in the effected one, 38, 392; the qualified B. also may be spoken of as being the Self of all, 38, 394; B. having for its body all beings in their gross state, is the effect of B. having for its body all beings in their subtle state, 48, 132-4; Prakṛti denotes B. in its causal phase when names and forms are not yet distinguished, 48, 399; used in a double sense, 48, 533 sq.; differentiation of names and forms is the work of B., not of Hiraṇyagarbha, 48, 578-83; the effected or the highest B. is the soul's aim, according as the meditation is, 48, 752-4.

(j) PASSAGES IN WHICH B. MAY BE EITHER MASC. OR NEUTER.

B. at the head of the Sādhyas, 1, 43; obtained the victory for the Devas, 1, 149 sq.; worshipped by

prayers and offerings, 2, 108, 203, 299; 11, 180; 25, 91; 29, 85, 121, 141, 150, 161, 189, 207, 210, 219, 221 sq., 232, 290, 294, 319-21, 323, 344, 347, 368; 30, 124, 148 sq., 169, 175, 183, 194 sq., 243; 36, 41; 42, 94, 323; 43, 25, 291; a part of the house called 'seat of B.,' 2, 108; marriage-rite of B., 7, 108; 25, 79; 29, 166; Vishnu is B. personified, 7, 293; 8, 347; appealed to as umpire, by the quarrelling Prâṇas, 8, 271, 273 sq.; 15, 202; teaching and studying the Veda a sacrifice to B., 14, 256 sq.; 25, 49, 87 sq.; 29, 217 sq.; 44, 95-9; funeral oblations offered in the mouth of B., 14, 268; the night of B., the muhūrta sacred to B., 14, 276, 309; 25, 143, 143 n.; worshipped by ascetics, 14, 280; the teacher is the image of B., 25, 71; punishment, formed of B.'s glory, 25, 218.

(k) THE GOD B. (MASC.), ALSO CALLED SAHAMPATI, SVAYAMBHŪ, OR HIRANYAGARBHA.

Branches of knowledge traced back to B., 1, 44, 144; 8, 312, 314-93; 14, 163 sq.; 15, xxxix, 27, 227, 256; 43, xviii; 48, 284; the Self is B., 1, 245; is the essence of the Veda, Veda belongs to him, 1, 259; 29, 368; men who perform sacrifices dwell after death with the gods and B. in heaven, 2, 140; the age of one B., a day and a night of B., 7, 1, 1 n., 78; 8, 79 sq., 80 n.; 25, 20 sq.; acquired his present exalted position in consequence of good deeds (Karma) in former existences, 7, 153; 11, 163 sq.; 48, 259; part of the hand sacred to B., 7, 198; 14, 21, 166; 25, 40; four-faced (Katurmukha), 8, 83, 90, 93, 103, 345; 25, 254; 48, 90, 312 sq.; in the list of gods of the Anugītā, 8, 219; B. Svayambhū, the first of the Devas, the maker (creator) and preserver of the world, 8, 244; 15, 27-9, 315; 25, 3-18, 21 sq., 24 sq.; 35, 37; 45, 244 sq.; 48, 236, 238; is the first among all the patriarchs (Pragāpatis), 8, 354; the Plaksha, the ever holy field of B., 8, 354; the virtuous praised by B. even, 10 (i), 59; no

one in the world of Brahmans equal to Buddha, 10 (ii), 14, 30, 45; 'B. is my witness,' 10 (ii), 78; Buddha compared with B., 10 (ii), 84; 19, 220; 49 (i), 104; the divine, and the human, and B.'s region, B.'s treasure, 10 (ii), 90; he who is endowed with the threefold knowledge, is calm, and has destroyed regeneration, he is B. and Sakka, 10 (ii), 117; 'who, be he a god, or B., or Indra,' 10 (ii), 189; union with B., only to be attained by Right Conduct, 11, x, 159-64, 183-5, 201-3; assemblies of B. one of the eight kinds of assemblies, 11, 48; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by B., 11, 154; the idea of B. in Buddhism, 11, 162-5; of modern Hindu theism, 11, 163; in each of the infinite world systems there is a B., 11, 164; a friend and follower of Buddha, 10 (ii), 119 sq.; 11, 116 sq., 117 n., 164; 13, 124; 19, 347 sq., 350, 352; 21, 69 sq., 349; 35, 118, 118 n., 301 sq.; 36, 24, 343, 373; 49 (i), 198, 200; (ii), 91, 165; beseeches Buddha to proclaim the truth, 11, 164; 13, 84-8; 19, 165-7; 21, 55; 36, 41 sq.; 49 (i), 168, 173; Buddha knows B., the world of B., and the path which leads to it, 11, 185 sq.; worship of B. denounced, 11, 199; 36, 21; a king surrounded by trusty servants is superior even to B., 14, 82; sacrificers are equal to B., 14, 102; 25, 185; through penances Bharadvāja and others became equal to B., 14, 329; that part of the Self which belongs to ragas is B., 15, 304; Sanatkumāra, the son of B., 19, 24; unmoved in the midst of the kalpa-fire, 19, 184; Indra humbly approaches B., 19, 188; 49 (i), 107; established by Buddha, 19, 193; the swan his vehicle, 19, 309 n.; B. Sahāmpati and his 12,000 followers, 21, 5; men may be reborn as Brahmans, 21, 125; seats of B. gained by hearing the Dharmaparyāya preached, 21, 332, 335; is the king of all Brahmakāya gods and father of the Brahma-world, 21, 387; saints

preach under the shape of B., 21, 401, 411; Manu the son of self-existent B., 25, xii, lvii, lxi, lxiv, 19, 19 n., 26; laws (of Manu) revealed by B., 25, xv, xvii, xcvi, 19, 354; 33, 35, 35 n.; born in the mundane egg, 25, 5, 5 n.: 48, 312, 580; creates and destroys the world over and over again, 25, 17 sq., 21 sq.; created animals for sacrifices, 25, 175; 'the court of (four-faced) B.', 25, 254; true testimony is revered by B. himself, 25, 268; created the castes, 25, 326, 413; in the highest order of beings produced by Goodness, 25, 495, 495 n.; messenger of B. invoked against the demons, 30, 212; ordeals ordained and watched by B., 33, 115, 119, 253, 315; Mahā-B. is mighty, and he is only one, 36, 50; Brahman (pl.), the highest gods, also long for the righteous man, 36, 221; sons of B.'s mind, 38, 235; compact of Brihaspati with Indra and B., 42, 127; the spotless B. is the moon, 44, 317; with Soma for his leader, 44, 318; B. Katurmukha, Sanaka, and similar mighty beings dwelling in this world, 48, 90; beings from B. down to a blade of grass, 48, 156, 259, 445, 473; Nārāyaṇa alone existed, not B., nor Śiva, 48, 240, 461, 522; represents the souls in their collective aspect, 48, 312 sq.; the Devas from B. 'downward possess a body and sense-organs, 48, 328-30; is created and the Vedas delivered to him, 48, 334 sq.; B. and the other gods originated from the Self, 48, 367; eight hundred millions of Brahman (inhabitants of the B. worlds) purified by the eye of wisdom, 49 (i), 180; a preacher of the Law attains the supreme throne of B., 49 (i), 185; B., Vishnu, and Śiva, 49 (i), 196-8, 200; precedence of the great B., 49 (ii), 57; the palace of Lord B., 49 (ii), 172. *See also* Hiranyagarbha, Sahampati, and Svayambhū; B.'s heaven, world of B., *see* Brahma-world.

**Brahman**, m., t.t., a certain priest.

*See under* Priests (a, b).

**Brāhmana** (masc.), **Brāhmanas**, members of the priestly caste.

- (a) B. as priests at religious rites.
- (b) B. revered as holy and divine beings.
- (c) Duties of B. and restrictions for them.
- (d) Exceptional laws regarding B.
- (e) B. and kings or nobles (Kshatriyas).
- (f) B. in Buddhist and Gāina texts.

#### (a) B. AS PRIESTS AT RELIGIOUS RITES.

Speaking to B. is auspicious and purifying, 2, 34, 221; 30, 184, 199, 208; to be fed at all rites for gods or manes, 2, 138, 151; 7, 156, 262; 14, 256 sq.; 25, 93, 98; 29, 320; 30, 119; take the place of sacred fire at Śrāddhas, 2, 140; 25, 114; to be fed at Śrāddhas, 2, 143, 148, 150 sq., 255; 7, 76 sq., 83-7, 253-5; 14, 267, 270; 25, 98-111, 113 sq., 116-24; 30, 225, 234-6, 292 sq.; B. who are unfit to be invited to a Śrāddha, 2, 145; 7, 252 sq.; 14, 51 sq.; 25, 103, 107, 109, 111; B. who sanctify a company at the Śrāddha, 2, 146, 259; 7, 253-5; 14, 52 sq.; 25, 110 sq., 110 n.; represent the deceased ancestors at the Śrāddha, 7, 85 n., 232-8, 232 n., 250 sq.; 29, 105-8, 111, 250-5; offerings to the manes offered in the mouth of B., 14, 268; 30, 228; are the ancient deities of the funeral sacrifice, 25, 114; an enemy of B. excluded from Śrāddha feasts, 25, 104; the hand of a B. is the mouth of the Fathers, 29, 254;—distribution of food to B. at the end of religious rites, 2, 299; 12, 309 n.; 29, 15 sq., 32, 101, 130, 135, 171, 176, 192, 205, 208, 215, 250, 272, 288, 293, 300, 327, 331-3, 336, 338, 349 sq., 354, 374; 30, 14, 38, 84, 93; 158, 160, 175, 184, 203, 241, 246, 265, 286, 288; offence of neglecting to invite and feed a B. or of insulting him by offering him uneatable food, 7, 33; gifts bestowed on B., 7, 159-61, 181, 263-70, 274-6; 14, 135-9; 30, 218, 284; 42, 141, 145, 360; 49 (i), 15, 22; pronounce auspicious words, benedictions, 7, 215, 237; 29, 172, 205, 215, 250; 30, 95, 137, 158, 160, 162, 184, 203, 204, 241, 269, 271, 279, 283; sacrifices without gifts of food to B. condemned, 8, 119; 25, 93; B. only can be priests, 12, 25, 25 n.; 30, 321;

worship of Agni and the eastward migration of the B. from the Sarasvatī to the Sadānīra, 12, 104 n., 105 sq.; *'The B. (priests) are the guardians of this sacrifice;'* for guardians of the sacrifice, indeed, are those B. who are versed in the sacred writ, because they spread it, they originate it, 12, 134, 225; what is agreeable to the B. is auspicious, 12, 135; fulfilment of wishes obtained by B. staying in one's house, 12, 292; no one but a B. is allowed to drink of the residue of the Agnihotra, 12, 338, 338 n.; the word of a B. purifies, 14, 72, 171; 25, 191; offerings made into the mouths of B. are the best, 14, 138 sq.; the hand of a B. is his mouth, 14, 209; 29, 118; legends repeated in the assembly of B., 15, 14; food given to B. reaches the gods, 29, 16; the place of the B. at a sacrifice, 29, 24; *prāṇita*, a sacrifice deposited in a B., 29, 31; gifts made to B. at a wedding, 29, 38 sq.; 30, 196; a name pleasing to the B. to be given to a child, 29, 50; Veda-study to be interrupted in the presence of B. who have not had their meal, 29, 118; the bride's shift to be given to a B., 29, 171; 30, 270; shave the child's hair, 29, 185; 30, 217; fees to be given to B. at the end of studentship, 29, 227; *but see also* Teacher; five B. breathe upon the new-born child, 29, 295; fed at the beginning of ceremonies, 29, 301, 304, 428; 30, 137, 162, 204, 269, 271, 279, 283; of all food a due portion must be given to B., 29, 388; 30, 24; only a B. may make the Bali-offerings for the householder, 30, 23; B. women pronounce blessings at the Śimantonayana, 30, 55; do not eat an uncompleted sacrifice, 42, 142; sterile cows must be given to the B., 42, 174-9, 656-61; a cow presented to an offended B., 44, 195; the metal vessels of a deceased sacrificer to be given to a B., 44, 205, 205 n.; the Sautrāmanī is a B.'s sacrifice, 44, 260; a B. lute-player sings of the king's sacrifices and gifts, 44, 356 sq., 359; are the

fields on which gifts sown grow up as merit, 45, 52; congratulate King Suddhodana on Buddha's birth, and receive gifts, 49 (i), 8-10.

(b) B. REVERENCED AS HOLY AND DIVINE BEINGS.

*Do not speak evil of the B.,* 1, 32; 8, 320; 14, 298; 25, 166; one should not curse a B., and not say to him anything except what is auspicious, 1, 251; 7, 155; 25, 436; purification prescribed on touching a B., 2, 59; classed as sacred with gods, idols, cows, and the like, 2, 94 sq., 220; 7, 228; 14, 36, 245, 323; 25, 135-8; 33, 222; to be honoured and revered, 2, 128; 7, xxix, 13, 194; 8, 119; 25, 86, 399, 588; *a B. who has studied the Vedas and a he-goat evince the strongest sexual desires*, 2, 136; witnesses to be sworn in the presence of the gods, the king, and B., 2, 247; 25, 269; death in a fight for the sake of B. purifies, procures heaven, &c., 2, 250; 7, 18, 67; 14, 106; 25, 185, 416, 447; remains always pure, 2, 254; 14, 132 sq.; 25, 424; gods and B. must be present at ordeals, 7, 55; 33, 260, 262; *the gods are invisible deities, the B. are visible deities. The B. sustain the world. It is by the favour of the B. that the gods reside in heaven; a speech uttered by B. (whether a curse or a benediction) never fails to come true. ... When the visible gods are pleased, the invisible gods are surely pleased as well*, 7, 77; have the power to purify from sin and defilement, 7, 103; 25, 447 sq.; when a B. has met with an accident, Vedic study must be interrupted, 7, 125; he must not step on the shade of a B., 7, 203; superhuman power of a pious B., 7, 243, 245; 25, 398; the B., the Veda, and the sacrifices created by the Brahman, 8, 120; denounced as impostors by unbelievers, 8, 214; the Anugītā told to Krishna by a B. who came from the heavenly world and the world of Brahman, 8, 231; Br̥haspati is the lord of B., 8, 346; these B., the creators of the world, 8, 387; 25, 436; the B. is the repeller of the Rakshas, 12, 36; the B. are the human gods, 12, 309 sq., 374; 25, 398 sq., 447; 26, 341;

42, 164, 329, 529; a learned B. resembles a sacred fire, 14, 18, 18 n., 51; 25, 93; a Śnātaka should not pass between a fire and a B., nor between two B., 14, 61; learned B. incur no guilt, for a learned B. resembles a fire and the sun, 14, 130 sq.; a B. is a fire, for Agni is a B., 14, 138 sq.; *what B. riding in the chariot of the law (and) wielding the sword of the Veda, propound even in jest, that is declared to be the highest law*, 14, 145; have two names, two mouths, two kinds of virile energy, and two births, 14, 209 sq.; way must be made for a B., 14, 243; a place where B. sit, sacred, 14, 249; the eternal greatness of the B. is neither increased nor diminished by works, 14, 261, 274; duties towards B., 15, 52; 25, 588; 44, 100; power of their curse, charms and incantations their weapons, 15, 218; 25, 436, 436 n.; 42, 170 sq., 430-2; encomium of the B., 25, xii, 24-6; Somapas, &c., the manes of B., 25, 112; & to be touched by one who is impure, 25, 151; a fort must be supplied with B., 25, 228; to be honoured after a victory, 25, 248, 248 n.; to protect B. arms may be taken up, 25, 315; a learned Brāhmaṇa is lord of the whole world, 25, 385; is superior to all castes, 25, 402; doing good to and worshipping B., a penance, 25, 446, 476; produced by Goodness, 25, 494; Bali offerings to Brahman and the B. at the Vaiśvadeva sacrifice, 29, 85; worshipped at the Tarpana, 29, 122; to Agni belongs the B., 29, 307; 44, 89; food and the B. protect the house, 29, 348; before reaching B., one should dismount from a carriage, 29, 364; Rāvana or another demon, the B. with ten heads, the first to be born, 42, 25, 374 sq.; charms found by B., Rishis, gods, 42, 29; have found medicinal plants, 42, 34, 292; imprecations against the oppressors of B., 42, 169-72, 184, 430-6; *he that injureth a B., whose kin are the gods, does not reach Heaven by the road of the Fathers*, 42, 170; descendants of the Rishis, 42, 183 sq.; as weather-prophets, 42, 532 sq.;

*all beings, indeed, pass into the B., and from the B. they are again produced*, 44, 85; suffering and evil fastened on a B. (as scapegoat), 44, 181, 181 n., 183; a B. descended from a Rishi represents all the deities, 44, 195 sq.; born with spiritual lustre, 44, 294; whosoever sacrifices, sacrifices after becoming a B., 44, 348; the B. is everything, 44, 412.

(c) DUTIES OF B. AND RESTRICTIONS FOR THEM.

In the solitude of the forest a B. should be searched for, 1, 57; a B. by birth only, i.e. a B. who has not studied the Veda, 1, 92; 14, 144; 25, 59; qualities of a B. deeply versed in the Vedas, i.e. a Śishra, 2, 215-18; 14, 38-40; 25, 509; Lakṣmī resides in a B. who studies the Veda, 7, 299; only a Brāhmaṇa learned in the Veda has a right to the prerogatives of his caste, 14, 16-18; *see also* Veda (c; knowledge of);—unworthy B. whose food must not be eaten, 2, 69; 14, 71; lawful and unlawful occupations for B., 2, 72 sq., 212 sq., 215, 227 sq.; 7, 179; 8, 217 sq.; 14, 146, 146 n., 221; 25, lxviii, 86, 100, 109, 128-31, 272, 399, 587 sq.; 33, 221, 347; shall never take up arms, 2, 90; 42, 262; to protect himself or other B., a B. may take up arms, 2, 214; 14, 236; sixfold mode of life of B., 2, 215; 8, 359 sq., 359 n.; 25, 419; their merit in carrying out the corpse of a deceased B. who has no relatives, 7, 75; are purified by abandoning the world, 7, 97; 25, 188; one who is benevolent towards all creatures is justly called a B., 7, 184; 14, 128; 25, 46, 46 n.; worthy and unworthy B., 7, 274-6; 25, 51; duties of B., 8, 21 sq., 217 sq.; 14, 224; 25, 587 sq.; 33, 221; the true B. he who is attached to the Brahman, 8, 147, 182; pious B. who know the Brahman, 8, 158-61, 165, 165 n.; he is the true B. who swerves not from the truth, 8, 171; twelve great observances of a B., 8, 182; all companies of B. extol him who has become emancipated, 8, 345; shall not speak barbarous language, 14, 40; 26, 32; B. who do not perform

the twilight devotions are equal to Sūdras, 14, 248; the three debts of a B., 14, 261 sq., 271; let a B. become a Muni, and then he is a B., 15, 129 sq.; humility required of them, 25, lxvii, 59 sq.; unworthy B. who are like cats and herons (hypocrites), 25, 159, 159 n.; 45, 417; B. who renounce the world, but continue to live as householders, 25, 214-16, 214 n.; must not recover property by sacrificing or teaching, 25, 313; a B. fined for not inviting his neighbour to festivals, 25, 322, 322 n.; in distress may live by alms, 25, 424; may teach and sacrifice for despicable men in times of distress, 25, 424 sq.; penances for B. who acquire property by reprehensible methods, 25, 470, 470 n.; should be taught the Sāvitrī at once, 44, 89; four duties of B.: Brāhmanical descent, befitting deportment, fame, and the perfecting of the people, 44, 100; must not consume spirituous liquors, 44, 233, 260; those B. who know nought of the Aśvamedha, may be despoiled by the keepers of the sacrificial horse, 44, 360; discourse on the supreme Brahman, 49 (i), 127.

(d) EXCEPTIONAL LAWS REGARDING B.

The most heinous crime of slaying a B., 1, 84; 2, 71, 90, 266, 278, 280, 283 sq., 292 sq.; 7, 132, 134; 14, 101, 122, 175; 25, 161, 270, 309, 382 sq.; 42, 522; 44, 328, 340 sq., 396; *no greater crime is known on earth than slaying a B.; a king, therefore, must not even conceive in his mind the thought of killing a B.*, 25, 320, 451 n.; a murder other than the slaying of a B. is no murder, 44, 340; 45, 363 n.; *see also* Brahmahatyā;—are exempt from opprobrious, capital, and corporal punishments and servitude, 2, 125, 125 n., 216, 245; 14, 201, 233; 25, 320; 33, 203 sq., 229, 362; foes declaring themselves to be cows or B. must not be slain, 2, 229, 229 n.; the sin of accusing a B. of a crime, 2, 282; their privileges, 7, 19; 33, 219-22; how to be punished, 7, 25; 33, 58, 388; crime of committing B. to

slavery, 7, 37; a learned B. cannot be a witness, 7, 48; not subject to certain ordeals, 7, 54 sq.; 33, 248; forms of marriage legitimate for a B., 7, 108; 14, 206; 25, 79, 82; crime of stealing the gold or cattle of B., 2, 280; 7, 133 sq.; 14, 5, 108, 132, 201, 213, 218, 293, 296, 299; 25, 311, 383; 33, 228, 363; penances and punishments for offending or hurting B., 7, 138, 177, 180; 25, 154, 444, 472 sq., 588; 33, 348; the three lower castes shall live according to the teaching of the B., 14, 7 sq.; perjury, and speaking untruth, permitted for the sake of a B., 14, 83; 25, 273; 33, 303; fighting with B. forbidden, 14, 200; a B. shall have two names, 14, 209 sq.; 30, 215; non-Brāhmanical teachers in times of distress, 25, 73; threatening a B., a crime, 25, 155; receive part or whole of a found treasure, 25, 259; property of a learned B. not lost by limitation or adverse possession, 25, 279; 33, 61, 311 sq.; enrich themselves through others, 25, 284; may appropriate property for sacrificial purposes, 25, 313, 432 sq.; property taken from mortal sinners to be given to B., 25, 385; doubtful points of law settled by B. who are *Sishtas*, 25, 509 sq.; debts due to deceased B. must be paid to relatives or B., 33, 69; household property and alms of B. are free of duty, 33, 127; property found by B. does not go to the king, 33, 146; superior value of property belonging to B., 33, 205; what has been given to B. can never be taken back, 33, 221; a B. is the root of the tree of justice, 33, 282; as witnesses, 33, 301; oaths by B., 33, 315; a B. cannot be forced to do work for debts, 33, 330; inherit in default of relatives, 33, 379; property of B. not to be given as sacrificial gift, 44, 402, 412, 420.

(e) B. AND KINGS OR NOBLES (KSHATRIYAS).

A king who is slain in attempting to recover the property of B. performs the most meritorious sacrifice, 2, 163; a king gains endless worlds by giving land and money to B.,

2, 163; a king must not levy any tax upon B., 2, 164; 7, 16; 14, 8, 98 sq. and n.; kings and B. versed in the Vedas uphold the moral order in the world, 2, 214 sq. and n.; *the king is master of all, with the exception of B.*, 2, 234 sq.; assist the king as judges, 2, 237 sq.; 25, 253-6, 255 sq. n., 264, 322; 33, 250, 288, 388, 390; kings or B. examine witnesses, 2, 248; property of B. who die without heirs goes to other B., not to the king, 2, 309, 309 n.; 7, 68; 14, 93 sq.; 25, 368; 33, 202; as officers and advisers of a king, 7, 20, 41; 25, 225; king's duty towards learned B., 7, 21-3; 25, 221, 229 sq., 237, 239, 323, 397-9, 431, 434 sq.; 33, 218 sq., 346 sq.; owing to the disappearance of B. the Kshatriyas became Vṛishalas, 8, 295; Kshatriyas procreated by B. on Kshatriya women, 8, 295, 295 n.; are the bridges of piety, whence they must be protected by the kings, 8, 348; follow in the train of a king, 12, 47; the king must never take property of B., 14, 179 sq., 201; 25, 369; 33, 338; King Ganaka Vaideha testing the knowledge of the B., 15, 121-49; B. and Kshatriyas are nothing but the Self, 15, 182; 34, 275 sq.; to be worshipped by the king, 25, 221; 33, 280; king must be lenient towards B., 25, 221; Kshatriyas degraded by not consulting B., 25, 412, 412 n.; power of B. greater than that of the king, 25, 436; 41, 110; *two persons, a B. and a king, are declared to be exempt from censure and corporal punishment in this world; for these two sustain the visible world*, 33, 210, 216; there is no difference between kings and B., 33, 220; he to whom the B. and the Kshatriyas are but food is the highest Self, 34, xxxv, 116-18; are not qualified for the rāgasūya-sacrifice, 34, 218; are not the food of kings, their king being Soma, 41, 72, 95; 43, 249; the B. is an object of respect after the king, 41, 96; do not engage in disputation with Rāganyas, 44, 114; king can oppress B., but fares the worse for it, 44, 286. *See also* Caste (b).

(f) B. IN BUDDHIST AND GAINA TEXTS.

Buddhaghosa a learned B., 10 (i), xxi; etymology of Bāhmano, Pali for B., 10 (i), liv, liv n., 89, 89 sq. n.; the Buddhist saint, the Arhat, as the true Brāhmana, 10 (i), 39, 89-95; (ii), 89, 113-17, 151 sq., 171-4, 179, 195, 207 sq.; 13, 78-80; 36, 26-8, 28 n., 314; a true B. goes scatheless, though he have killed father and mother, 10 (i), 70, 70 sqq. n.; pleasant is the state of a B., 10 (i), 79; no one should attack a B., but no B. should let himself fly at his aggressor, 10 (i), 90; *a man does not become a B. by his platted hair, by his family, or by birth; in whom there is truth and righteousness, he is blessed, he is a B.*, 10 (i), 90 sq.; three kinds of B., Tīthiyas, Āgīvikas, and Nigantvas, 10 (ii), xiii; as described in the Sutta-Nipāta, 10 (ii), xiii sq.; there are B., born in the family of preceptors, friends of the hymns, who commit sins; their birth does not save them from hell nor from blame, 10 (ii), 23; converted by Buddha, 10 (ii), 40-2, 52, 79 sq., 103-6, 186-213; Buddha's description of the pious customs of the B. of old, and their gradual degeneration, 10 (ii), 48-52; a Thera called a B., 10 (ii), 57; Buddha the best of the five B., 10 (ii), 59; disputatious B., contrasted with Buddha, 10 (ii), 63; B. together with B. ask truly, Art thou a B.? 10 (ii), 75; to whom a B. should offer, 10 (ii), 82-4; Buddha warns Kesiya not to invite him, because Kesiya is intimate with the B., 10 (ii), 97; is a man a B. by birth or by deeds? 10 (ii), 108-17; a B. may, by intense meditation, cause an earthquake, 11, 45 sq.; will honour the remains of the Tathāgata, 11, 91, 99, 247; Samana-brāhmana, B. by saintliness of life, 11, 105 sq., 105 n.; compared to the Scribes and Pharisees of the New Testament, 11, 160; their phraseology assumed a different meaning when used by Buddha, 11, 161-5; Buddha's criticism of the teaching of the B. as to

- union with Brahman, 11, 171-85; various B. teach various paths, such as the Addhariya B., the Tittiriya B., the Kbandoka B., the Kbandava B., the Brahmakāriya B., 11, 171, 171 n.; how they recite the Vedas, 11, 172 sq.; B. and laymen (brāhmanagahapatikā), 11, 258 n., 261; behave badly at dinners given to them, 13, 152; the Lokāyata system of the B. not allowed to the Bhikkhus, 20, 151 sq.; an honorific title used by Buddhists and Gainas, 22, xxx; among those who are not attached to the world, there is real Brahmanhood, 22, 45; B. a title of Mahāvīra, 22, 63, 66, 82 sqq., &c.; 45, 301, 301 n., 310; Buddha calls himself a B., i.e. an Arahāt, 36, 8, 8 n., 10; think themselves the highest among men and revile the Bhikkhus, 36, 21 sq.; B. only worthy of gifts, 36, 120 sq. n.; B. and Buddhists, both reformers, 36, 127 sq. n.; the superiority of monks to B., 45, 50-6; a true monk who is exempt from all Karman is a true B., 45, 138-41; called 'holy cats' by Ārdraka, 45, 417; B. and Samanas, *see* Holy persons, Castes, Priests, and Srotriyas.
- Brāhmana** (neuter), title of texts, 'sayings of Brahmins,' applicable to all old prose traditions, 1, lxvi; several Upanishads occur in B., 1, lxvi sq.; B. and Āranyakas, both liturgical, 1, xci sq.; in the sense of Upanishad or secret doctrine, 1, 264, 264 n.; the B. literature, 12, ix, xxii-xxv, xlvii; B. means a dictum on ceremonial, 12, xxii sq.; B. and Mantrasamhitā to be studied, 25, 144; Grihya ceremonies mentioned in B., 30, xiv-xxii; interpretation of Mantras in the B., 32, 29, 56, 359 sq.; mystic sense, dogmatic explanation of an oblation, 43, 240; B., Mantras, and arthavādas, 48, 330; *see also* Aitareya-B., Kaushītaki-B., Pañkavimsa-B., and Satapatha-B.
- Brāhmanadhammikasutta**, t.c., 10 (ii), 47-52.
- Brāhmanagītā**, title of a chapter of the Anugītā, 8, 256 n., 310 n.
- Brāhmananda-vallī**, the second Adhyāya of the Taittirīyaka-Upanishad, 15, xxvii sq.
- Brahma** *vaspati*, invoked to purify from sin, 14, 251; the lord of Brahman or speech, 15, 82; the Lord of prayer, a name of the Creator, 43, xiv; lord of the priesthood, 43, 73; is the sun, 44, 453; invoked at the Pravargya, 44, 453, 476 n., 478; Agni identified with B., the Brahman priest among the gods, 46, 186, 190; the same as *Brihaspati*, q.v.
- Brahman-egg**, created, 48, 127, 334, 731.
- Brahma-nirvāṇa**, t.t., Brahmic bliss, 8, 27 n., 52, 52 n., 176, 176 n.
- Brahmanism**, germs of Buddhism and Gainism in it, 22, xxxii.
- Brahman-slaying**, *see* Brahmahatyā, and Brāhmana (d).
- Brahmapura**, city of Brahman, 34, 178. *See* Brahman (c).
- Brahmarishi**, worshipped, 29, 141.
- Brahmasamsthā**, i.e. he who is firmly grounded in Brahman, obtains immortality, 1, 35.
- Brahmasattra**, *see* Veda (c).
- Brahma Sikhin**, n. of a Brahmakāyika god, 21, 5.
- Brahmasūkta**, in the Samhitopanishad of the Atharvans, 38, 62; 48, 191.
- Brahma-sūtras**, 'texts about the Brahman,' not the Vedānta-sūtras, 8, 31, 102; another name for Vedānta-sūtras, 34, xiv n.; *see* Vedānta-sūtras.
- Brahmasvaranādābhinandita**, n. of the 42nd Tathāgata, 49 (ii), 6.
- Brahma-upanishad**, or the secret doctrine of the Veda, its teaching, and its result, 1, 44; 34, 94; 48, 336, 525.
- Brahmavarṇasa**, Sk., t.t., 1, 29 n.
- Brahma-veda** = Atharva-veda, 42, xxvii sq., xxviii n., xxx, xliii, lix, lxii-lxvii.
- Brahmavidyā**, knowledge of the Brahman, *see* Brahman (b).
- Brahmavidyābharana**, on Bauddha sects, 34, 401 n., 404 sq. n.
- Brahma-vihāras**, *see* Meditations.
- Brahma-world** (world of the Brahman, neut., or of Brahman, masc.), all creatures day after day go into the B., and yet do not discover it, 1, 129; 48, 317 sq.; deep sleep is

absorption in the B., 1, 129; 15, 171; 48, 317 sq.; is free from all evil, and lighted up once for all, 1, 130; belongs to those who find it by abstinence (brahmacarya), 1, 130 sq.; 38, 384; details about it. its lakes, &c., 1, 131, 132 n., 275 sq.; the sun is the door of it, 1, 134; the Devas are in the B., and meditate on the Self as taught by Pragâpati, 1, 142; *having shaken off the body, I obtain self made and satisfied the uncreated world of Brahman*, 1, 143; obtained by him who performs the duties of studentship, householdership, and of the mendicant, 1, 144; is water, 1, 279; by life-long service to a teacher the professed student gains the B., 2, 193; 7, 120, 129; 25, 72 sq., 157; a well-conducted Snâtaka will never fall from it, 2, 226; obtained through the Brâhma marriage rite, 7, 108; attained by a giver of a hundred milch cows, 7, 272; even the B. only temporary, 8, 79 sq., 80 n.; a wise Brâhmana came from B., 8, 231; the imperceptible seat of the Brahman, the highest world, 8, 234; Satyaloka or B., 8, 234 n.; the highest goal of Brâhmanas and Kshatriyas, 8, 255; Mâtanga, the Kândâla, went to the B., 10 (ii), 23; he who pretends to be an Arhat, without being one, is a thief even in the B., 10 (ii), 23; Buddha teaches the beings in B., 10 (ii), 96, 142 sq.; is void like other worlds, 10 (ii), 208; no one in it can digest what Buddha digested, 11, 72; the turning of the wheel of the empire of Truth heard in B., 11, 155; Buddha understands the B. as all other worlds, 11, 185-7; the Iddhi of reaching in the body up to the B., 11, 214; Sudassana entered it, 11, 285; Buddha will not lay aside his body in any place of B., 11, 288; he who fulfils the duties of a householder never falls from it, 14, 44 sq., 49; gained by self-immolation, 14, 136; the reward of a Brâhmana who follows the rules of the law, 14, 224; by teaching the rule of Pragâpati one becomes exalted in it, 14, 332; Brahman (neut.) seen

in it, as in light and shade, 15, 22; worlds of Pragâpati woven into the worlds of Brahman, 15, 131; bliss in the B., 15, 172 sq., 176; 25, 169, 204, 204 n.; he who knows the Self obtains the B., 15, 180; from the worlds of Brahman there is no return, 15, 208; blissful state in the B. obtained by meditation on God, 15, 236; this B. in the moon belongs to those who beget children, but that pure B. belongs to those who practise penance, abstinence, and truth, 15, 273 sq.; as a reward for meditation on Om, 15, 282; 34, 174; he is led up to the B. by the Sâman, 15, 282; 34, 173; 48, 311 sq.; Hiranagarbha dwells in the B., 15, 282; 34, 173; rebirth in the B., 19, 138; the Akanishthas and Âbhâsvaras in the B., 21, 340, 346; a pious Brâhmana goes to the highest dwelling-place, 25, 92, 92 n.; is the small ether, 34, 180; not 'the world of Brahman,' but 'the world which is Brahman,' 34, 180 sq.; 48, 751 sq.; how far is the B.? 35, 126 sq.; one of the four great continents, 35, 130; Arahatsip or birth in the B. the two highest rewards of universal love, 35, 279; the Bodisat reborn in the B., 36, 19, 22; one of the fourteen worlds, 48, 328, 429; on the passing away of the effected B., at the pralaya the souls go to the highest Brahman, 48, 749 sq.; reached by mendicants, 49 (i), 128. *See also* Worlds.

**Brahmayagñâ, see** Veda (c).

**Brahmisundari**, n.p., at the head of the nuns in Rishabha's time, 22, 284.

**Brâhmî-upanishad**, not a title of the Kena-upanishad, 1, lxxxiii, lxxxix; penance, restraint, sacrifice are its feet, the Vedas its limbs, the True its abode, 1, 152 sq.

**Brahmodya**, t.t., riddles from the Veda, given at Srâddha feasts, 25, 118, 118 n.; theological discussions between the priests as part of ceremony, 44, 79, 79 n., 314-16, 388-91; is the complete attainment of speech, 44, 391.

**Brahmopanishad**, *see* Brahma-upanishad.

**Brahmopāsana**, t.t., meditation on Brahman, and pratīkopāsana, 1, 201.

See **Brahman** (c, b).

**Brahmo Samāj**, 1, lxiv.

**Breath** (Sk. prāṇa).

(a) Regulation of breathing.

(b) The b. of life, the vital principle, the soul.

(c) The chief vital air and the organs of the soul.

(d) B. as a divine principle or being.

(a) REGULATION OF BREATHING.

Stopping the b., as part of a penance or of a ceremony, 2, 86, 129, 183, 185, 290, 293, 293 n.; 12, 367; 14, 46 (highest form of austerity), 120 sq., 125-7, 162, 162 n., 247, 251, 251 sq. n., 278, 295, 308, 313-18; 25, 44 sq., 459, 461, 471 sq., 479; 29, 118; 30, 115, 243; stopping of the b. removes all sin, 7, 181-3; stopping of the b. enjoined for ascetics, 7, 281; 8, 372 sq.; 25, 210 sq.; 35, 130 sq.; the sacrificer, by drawing in his b., establishes the fire in his soul, 12, 311; the observance of breathing up and down (prāṇa-vrata), 15, 98; management of b. to bring about Tāoistic perfection, 39, 24, 51, 53 sq.; manipulating the b. to secure longevity, 39, 95 sq., 146, 364; 40, 139 n.—the going b. is unclean, defiles the fire, 4, lxxvi, lxxvi n., lxxviii, 172 sq. n.; 25, 137; the Paitidāna or mouth-veil to prevent defilement by b., 4, 172, 172 sq. n., 273; 5, 333 sq. and n.

(b) THE B. OF LIFE, THE VITAL PRINCIPLE, THE SOUL.

Prāṇa, meaning b., spirit, and life, is the conscious self (pragñātman), 1, xxv, 120 n., 236, 290 sq., 294-300, 307; 34, 105; Om a name of it, 1, xxv; called ana, the breather, 1, 74, 74 n.; everything is food for b., 1, 74; 15, 203 sq.; 38, 211, 213, 309 sq.; 43, 398 sq.; water is the dress of b., 1, 74; 15, 203 sq.; 38, 211-14; 48, 640 sq.; called Ama, 1, 76; 15, 82; the subtlest portion of water becomes b., 1, 96-8; 38, 366; comes from water, and will not be cut off, if you drink water, 1, 97; mind in deep sleep and at death is merged in b., and b. in fire, 1, 99, 101, 108, 307; 38, 366-8; 48, 729 sq.; prāṇa springs from the

Self, 1, 124; 34, 167; is attached to the body, as a horse is attached to a cart, 1, 142, 142 n.; is life and death and immortality, 1, 213 sq., 294; 15, 56; 34, 164; 48, 250-4; simile of the chariot mounted by Prāṇa or b., mind being the driver, 1, 234; is the beam on which the house of the body rests, 1, 252, 257; marrow is b. and seed, 1, 258; the dying person says, 'B. to air and to the immortal,' 1, 313; 15, 200; soul dwells in the seat of the b., the heart, 8, 242; is food, 12, 223, 304; 26, 212, 348; 41, 379, 394 sq.; 44, 269; is fire, 12, 311-13; 43, 327; by its departure man departs, by its staying he lives, 15, 283 sq.; 48, 572; the Sun as the outer Self, and B. as the inner Self, 15, 305-12; the heart is b., and the animal is b., 26, 204, 211; the Ukthya graha is his undefined b., and as such the self of his, 26, 292 sq.; there is no soul in the b., 35, 48 sq.; is most beneficial for man, 34, 98; strength is b., 34, 99; denotes either the individual soul or the chief vital air, or both, 34, 102 sq.; is the abode of the power of action, 34, 105; remains awake in the state of deep sleep, 34, 162-8; may be called 'higher' with reference to the body, 34, 172; spoken of as a 'person,' 34, 261; the causal substance of mind, 38, 366; is merged in the individual soul, on the departure of the soul, 38, 367 sq.; the soul, with the b., goes to the elements, 38, 368; knowledge depends on b., 40, 139, 139 n.; it is by its b. that we control whatever creature we grasp, 40, 262; the body is the house of the b., 40, 270; the spirit is the child of the b., 40, 272; fashioned from fire, 43, 4; is the wind, 43, 33, 66, 333; why b. is warm, 43, 135; the immortal element of man, 43, 327; identified with the Yagus, 43, 337, 340; the man in the eye is b., 43, 371; rite of breathing over a new-born child, 44, 129 sq.; etymology of prāṇa, b., 44, 263; food eaten by means of b., 44, 263 sq.; is the transformer of seeds, 44, 345; is the individual soul, 48, 300-4, 379,

383; is different from air, it is an instrument of the soul, 48, 573, 575.

(c) THE CHIEF VITAL AIR AND THE ORGANS OF THE SOUL.

The *mukhya prāna*, *b. in the mouth, or chief vital air*, is free from evil, 1, 5; its importance for the other vital breaths or senses, 1, 5 sq.; 38, 89, 95; by it the Devas conquered the Asuras, 1, 5; 15, 79 sq.; there is one unmoving life-wind, 8, 274; a hymn addressed to the chief *Prāna*, who is identified with all the gods, 15, 275 sq.; is produced from Brahman, is distinct from air in general and from the other vital airs, and is minute, 34, lix; 38, 84-91, 93-6; 48, 575; according to the Sāṅkhya, the combined function of all organs, 38, 86; various powers ascribed to it, 38, 87; is independent in the body, like the individual soul, 38, 87; is subordinate to the soul, 38, 88; has five functions like mind, 38, 89 sq.; acts under the guidance of *Vāyu*, 38, 91 sq.; is not a sense-organ, 38, 93 sq.; accompanies the soul when leaving its body, 38, 102; glorified in the *Udgītha-vidyā*, 38, 192-5; esoteric knowledge about it, 44, 83 sq.; created, 48, 572 sq.;—*Vāyu* among the Devas, *b. (prāna)* among the *Prānas*, the end of all, 1, 58; 34, lxxiv; 38, 256-9; swallows during sleep and at death all senses, but produces them again at the time of waking, 1, 59, 59 n., 295 sq.; 43, 332; is the best among the senses or organs, 1, 73 sq., 207, 290 sq., 294 sq.; 15, 97 sq., 201-4, 274 sq.; 38, 256; when *b.* departs, the other senses depart with it, 1, 223; the union of speech and mind, 1, 248; *b.* and speech swallow each other; speech is the mother, *b.* is the son, 1, 256; the inner *Agni-hotra*, or the offering of *b.* in speech, and of speech in *b.*, 1, 266, 283; 48, 294 sq.; see also *Prānāgni-hotra*; is the beginning of all words, 8, 353; the triad of mind, speech, *b.*, 15, 93-7; is one of the *pañcagāṇāḥ*, or 'five-people,' 34, 260-2; speech, *b.*, and mind presuppose fire, water, and earth, 38, 78 sq.; *b.* and speech, male and female, 43, 285; speech

created *B.*, *B.* the Eye, 43, 377 sq. See also *Prānas*.

(d) *B.* AS A DIVINE PRINCIPLE OR BEING.

Identified with the sun, 1, 7, 214; all these beings merge into *b.*, and from *b.* they arise, 1, 20; 34, 85 sq.; 48, 569; *prāna*, spirit or *b.*, is all whatever exists here, 1, 49, 120; 34, 64; 44, 15; *prāna* or *b.* is the highest Brahman, 1, 55-8, 55 n., 58 sq. n., 65, 65 n., 233 sq., 280 sqq.; 15, 65, 142, 154, 194; 34, xxxiv, 84-7, 97-106, 272; 38, 143; 48, 246, 250-4, 256, 276 sq.; is the oldest and the best, 1, 72, 76; 38, 84 sq., 186 sq.; 48, 636 sq.; is *sattya*, the true, 1, 209; all things are supported by *b.*, 1, 210; 15, 275; 43, 47 sq.; *Indra* said: 'I am *Prāna (b.)*, O *Rishi*, thou art *Prāna*, all things are *Prāna*. For it is *Prāna* who shines as the sun, and I here pervade all regions under that form,' 1, 219, 236, 294; 48, 250-4; is *Hiranyagarbha*, 1, 236; 15, 16; is the couch of Brahman, 1, 277; meditation on the absorption of the gods into *b.* or Brahman, 1, 288-90; is blessed, imperishable, immortal, independent of good and bad actions, the guardian of the world, the king of the world, the lord of the universe, and *Indra's* self, 1, 299 sq.; *Aditi* arises with *Prāna*, 15, 16; *b.* in which everything trembles is Brahman, 15, 21, 21 n.; 34, xxxvii, 229-31; the Person (*purusha*) is the *b.*, 15, 38; 25, 513; is the one god, 15, 142; 34, 200, 269; 44, 117; is the Self, 15, 287, 290, 311-13; 34, 231; 48, 569; Time (*Kāla*) is *b.*, and only a manifestation of Brahman, 15, 302; invoked for protection, 29, 232, 348; is the *bhūman* *b.* or the highest Self? 34, 162-8; through knowledge of the *b.* as Brahman immortality arises, 34, 229-31; is the maker of all the persons, the person in the sun, the person in the moon, &c., 34, 269; by means of *b.* the gods aroused the sun, 42, 51; *Prāna*, life or *b.*, exalted as the supreme spirit, 42, 218-20, 622-6; *Prāna* as a rain-god, 42, 218 sq., 623 sq.; is the *Viśvagṛotis*, 43, 131; 'he who waketh in

the worlds and sustaineth all beings,' the b., identified with the Agni-hotra, 44, 47 sq.; food and b. are the two gods, 44, 117; a term referring to the Highest Reality, 48, 522; meditation on prāṇa, 48, 679.

**Breathings**, see Prāṇas.

**Bṛīḅu**, Bharadavāga accepted cows from the carpenter B., 25, 424, 424 n.

**Brick Hall**, the, at Nāḍika, 11, 24, 25 n., 27.

**Bṛīhadāraṇyaka** - **upanishad** quoted, 8, 401; 38, 421-3; 48, 773-5; King Ganaka in the B., 12, xliii; portion of the Satapatha-brāhmaṇa, 15, xxx; 44, xlii, xlix sq.; editions of it, 15, xxx; in the Kāṇva and Mādhyandina texts, 15, xxx; 34, lxxxix, 134, 260 n., 262 sq.; 38, 214, 308; 48, 403, 422 sq., 544, 735; translated, 15, 71-227; germs of Māyā doctrine in the B., 34, cxvii, cxx sq.

**Bṛīhadratha**, n.p., 46, 33, 36.

**Bṛīhadratha Aikshvāka**, n. of a king, taught by Śākāyanya, 15, xlvii, 287-90, 326-9.

**Bṛīhaduktha Vāmadevyā**, worshipped at the Tarpana, 30, 244; a Rishi, saw the Āpī verses of the horse, 44, 302; had a golden ornament at his neck, 46, 407.

**Bṛīhaspati**, or Brahmanaspati, the Lord of Prayer.

(a) B. in mythology.

(b) Worship of B.

(a) **B. IN MYTHOLOGY.**

B., the lord of Bṛīhaṭī or speech, 1, 6; 15, 82; meditated on the udgītha, 1, 6; chief among domestic priests, 8, 89; is the lord of Brāhmaṇas, 8, 346; a form of Agni, 12, xvi sq. n.; 14, 216; 32, 82, 94; 42, 52, 110, 541, 552; 46, 292, 294; is the Brahman priest of the gods, 12, 6 sq., 215; 26, 435; 41, 122 sq.; 46, 190; B. Āngirasa ordains the sacrifice to men, 12, 66 sq.; the portion of the sacrifice taken out of Pragâpati was appeased by B., 12, 211, 211 n., 213; the world of B., 14, 309; the bliss of B., 15, 60, 61 sq. n.; having become Sukra, he brought forth the false knowledge, to protect Indra against the Asuras, 15, li, 342; the gods pay worship to B., 19, 78; is

the Brahman (priesthood), 26, 23, 59, 59 n., 180, 219 sq.; 41, 3, 23-6, 67, 70, 82; 43, 192; 44, 64, 258, 314, 402, 411; accompanied by the All-gods, 26, 93; 44, 480 sq.; oppressed by Soma, 26, 258 sq.; the wise, 26, 286; Soma begotten by B., 26, 366; Dhātṛī shaved the head of B., 29, 56, 185; put the garment of immortality on Indra, 29, 304; Pūshan has shaven B.'s head or beard, 30, 61, 217; knows the demons, 30, 212; where B. dwells, 30, 218; the Purohita of the gods, 30, 240; 41, 59; 42, 79; 44, 258; drawn by red horses, 32, 17; blew the gods together, 32, 246 sq.; represents Agni and Indra, 32, 246 sq. n.; 43, 134; offered the Vāgapeya, 41, 2 sq., 5; the upper region belongs to B., 41, 2, 59, 122; 42, 193; the highest heaven of B., 41, 23; afraid of the Earth, and the Earth afraid of B., 41, 34; plants urged forward by B., 41, 341 n.; 42, 44; is Āngirasa, representative of witchcraft performances, 42, xxiii sq., 127 sq.; frees from death, 42, 50, 52, 552; knows the life-bestowing gold, 42, 63; the amulet which B. tied, 42, 85-7, 610; the hostile army repulsed by B., 42, 119; Maruts, Āditya, and B., 42, 126; compact of B. with Indra and Brahman, 42, 127; with the Vasus, 42, 135; Indra, B., and Sūrya in a list of gods, 42, 160; Indra Brahmanaspati, 42, 163, 213; B. punishes him who withholds the sterile cow from the Brāhmaṇas, 42, 178, 660; undid Vala, 42, 193, 596; deity of Bṛīhaṭī metre, 43, 53, 330; share of Savitṛī and lordship of B., 43, 69; lord of animals, 43, 74; the repeller of shafts, 43, 103; Indra's ally against the Asuras, 43, 192; B. and Indra, priesthood and nobility, 43, 228 sq.; the lord of the Brahman, bestows holy lustre, 44, 64; made over-lord for warding off of the fiends, 44, 465; the wind worshipped as identical with B., 44, 480 sq.

(b) **WORSHIP OF B.**

Offerings to B., 2, 108; 26, 23 sq.; 348; 29, 85, 85 n.; 41, 82, 113, 116, 120-3, 125; worshipped at the

Upāyana and else in connexion with studentship, 2, 294, 294 n.; 25, 454 sq.; 29, 65, 65 n., 190, 315 sq., 362; 30, 147, 151 sq.; Mantras in praise of B., 7, 266; the *Hotri* invokes the help of B. for his work, 12, 135; prayers and invocations to B., 12, 355; 14, 216, 318; 15, 45, 53; 26, 23 sq., 59, 59 n.; 41, 383; 43, 291; invoked to cleanse from sin, 14, 250; animal victim (barren cow) for B., 26, 219 sq., 388 sq., 389 n.; 44, 411, 411 n.; worshipped at the wedding, 29, 32, 286; 30, 188; the animal slain for the hospitable reception of a priest is sacred to B., 29, 88; (lord) of the Brahman, invoked for protection, 29, 280; invoked at the house-building rite, 29, 347; 42, 140; invoked for success in trade, 30, 178; invoked to protect cattle, 30, 184; 42, 143; worshipped at the *Tarpāna*, 30, 243; the *Bṛhaspatisava*, or B. Soma feast, 41, xxiv sq., 34 sq., 34 n.; offering to B. at the *Vāgapeya*, 41, 21 sq., 28, 36, 38 sq.; offering to B. at the house of the *Purohita*, 41, 59; sacrifice to *Mitra* and B., 41, 66-8; offering to B. *Vāk*, 41, 70 sq.; invoked in medical charms, 42, 29, 554; invoked to promote virility, 42, 32; invoked for long life, 42, 47, 49; invoked against sorcerers, 42, 65; *Brahmaṣpati* *Gāta*vedas invoked to render the inauspicious auspicious, 42, 110, 541; B. and *Bhaga* join (husband and wife?) together, 42, 135; invoked against rivals, 42, 211; one of the gods worshipped at the *Mitravindā* sacrifice, 44, 62-6; his share of the *Agnihotra*, 44, 81; worshipped at the *Arvamedha*, 44, 281, 402; invited to the sacrifice together with *Agni*, 46, 281.

**Bṛhaspati**, n. of a sage; B. and other sages ask Brahman about final emancipation, 8, 314; *Sukra* and B., sons of *Bhrigu* and *Āṅgiras*, 19, 10; 49 (i), 8; the great ascetic B., deluded by a woman, begot *Bharadvāja*, 19, 44; 49 (i), 44, 44 n.; addressed *Indra's* son *Gayanta*, 19, 96; 49 (i), 93; the Moon begat *Budha* on the spouse of B., 49 (i), 45; a holy sage, 49 (i), 76.

**Bṛhaspati**, n. of an author of heretical doctrines, 15, li; disregards the *Karma-Kāṇḍa*, 48, 409; the author of a materialistic and atheistic *Smṛiti*, 48, 412.

**Bṛhaspati**, n. of the author of a law-book; conversation between *Manu* and B., 25, lxxix; on *Manu's* attitude towards *Niyoga*, 25, xciv, 339 n.; remodelled the *Manu-smṛiti*, 25, xcvi, cix; 33, xii, 274; mentioned in the B.-*smṛiti*, 33, 284.

**Bṛhaspati-smṛiti**, on the *Manu-smṛiti*, 25, xiv, xvi sq.; a *Vārtika* on the *Manu-smṛiti*, 25, cviii-cx; its date, 25, cix sq.; 33, xvi, 275 sq.; its relation to the code of *Manu*, 33, 271-5; relation between *Nārada-smṛiti* and B., 33, 274 sq.

**Bṛhatī**, see *Metres*.

**Bṛhatsāman**, the descendant of *Āṅgiras*, 42, 171.

**Bṛhat-Saṅkha-Dharmasāstra**, in prose and verse, 25, xxi sq.

**Brothers**, see *Family*.

**Būḍ**, n. of a demon, 47, 58.

**Buddha**.

(a) Names and titles of a B.

(b) Appearance of a B. in the world.

(c) Life of *Gotama B. Sakyamuni*.

(d) Bodily and mental characteristics of a B.

(e) Transcendent knowledge and miraculous powers of a B.

(f) *Gotama B.* as a preacher and teacher.

(g) The *Dhamma* or *Doctrine* of B.

(h) B. and his Order.

(i) Deification and worship of B.

(j) Plurality of *Buddhas*.

(a) NAMES AND TITLES OF A B.

Names or religious titles of B., 10 (i), 49-52; (ii), x, xv n., 89; 19, 170 sq.; 49 (i), 155 sq., 181-4; called *Nāga* or *Mahānāga*, 'the great elephant,' 10 (i), 77 n.; *Sugata*, title of B., 10 (i), 69, 94, 94 n.; (ii), x; 48, 514, 520, 531, 544; his title *Tathāgata*, 10 (i), 94 sq. n.; (ii), 14, 37, 39, 76-8; 11, 147 n.; 13, 82 sq. n.; 19, 167, 167 n.; 49 (ii), 133; *Gina*, name of a B., 10 (ii), x, 127, 186; 13, 91; 19, 275; 21, 8, &c.; 49 (i), 173; *Sakyamuni*, the *Sakya* sage, 10 (ii), x, 186; is a *Samāna*, 10 (ii), xiv; is an ascetic or *Muni*, 10 (ii), xiv sq., 42; addressed as *Sakka*, 10 (ii), 58, 196, 202, 207 sq.; is the King of the Law (*dharma*rajan), 10 (ii), 102;

21, 58, 91, 122, 166, 244 sq., 275-7, 388; 35, 253 sq., 253 n.; called *Tevigga*, 'wise in the Vedas,' 11, 159; the good physician, 19, 170, 266, 276, 305, 315, 353; 21, 158, 277 sq., 310; 36, 8, 8 n., 10, 40; 49 (i), 145, 182; a saviour of mankind, 19, 291, 292 n., 350; the god over all gods (*devâtideva*), 19, 348; 21, xxv-xxviii, 301 n.; 35, 167, 300; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-5, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-365, 368; the term B. as used by *Gainas* and *Buddhists*, 22, xx, 264; 45, 45, 45 n.; calls himself a *Brahman*, and a king, 36, 8, 8 n., 10, 25-30.

(b) APPEARANCE OF A B. IN THE WORLD.

Enjoyed the pleasures of heaven before he was born the last time, 10 (i), 35 n.; difficult is the birth of a B., 10 (i), 49, 52; 19, 369 sq.; 49 (ii), 69; his seven re-births before his last, 11, 288; is not subject to *Nirvâna*, but only produces a semblance of it, and he repeatedly appears in this world, 21, xxv sq.; has existed since time immemorial, is the *Âdibuddha*, 21, xxv sq., 154 sq., 154 n., 224 sq.; is unlimited in the duration of his life, he is everlasting, 21, xxx, 298-310, 300 n.; appears in the world for the one object only, to open the eyes of creatures for the *Tathâgata*-knowledge, 21, 40; the self-born One, 21, 45-7, 114, 217 sq., 309 sq., 362, 440; the son of B. who has completed his course shall once be a *Gîna*, 21, 48; he who knows the law of the *Buddhas* becomes a B., 21, 53; when one becomes B., then one will be completely extinct, 21, 63; has preached the law in thousands of worlds, 21, 242; beautiful visions of the preacher of the *Lotus* of the True Law, he sees himself as a future B., 21, 278-80; B. and the *Bodhisattvas*, 21, 294 sq., 297; his complete extinction a mere device, 21, 303-8; 'He will spread the bundle of grass on the terrace

of enlightenment,' i. e. he will become a B., 21, 391 sq., 392 n.; how do you know that B. existed? 35, 109; 36, 206-43; why must there be only one B. at a time? 36, 47-51; *there is one being, O brethren, who is born into the world for the good and for the weal of the great multitudes, out of mercy to the world, for the advantage and the good and the weal of gods and men. And what is that being? A Tathâgata, an Arâhat B. supreme*, 36, 56; a preacher of the Law becomes a B., 49 (i), 185, 187. See also below (i).

(c) LIFE OF GOTAMA B. SAKYAMUNI.

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58; how the remains of the Tathāgata are to be treated, 11, 91-3, 125 sq.; how the news of his death was received by gods and men, 11, 116-22; by the knowledge of the four noble truths, B. became free from rebirth, 11, 152 sq.; how the news of B.'s death was received by the Bhikkhus, 20, 370 sq.; his dead body saluted by women first, 20, 379; has passed away, but exists in his doctrine and discipline, 35, 113 sq., 149 sq. *See also* Bodhisattva.

(d) BODILY AND MENTAL CHARACTERISTICS OF A B.

B. is bright with splendour day and night, 10 (i), 89; thirty-two signs of a great man possessed by B., 10 (ii), 67, 99-102, 187 sq.; 11, 64 n.; 19, 8 sq., 14, 95, 112 sq. and n., 229, 355-7, 359 sq.; 21, 47, 50, 189 sq., 194, 246 sq., 252 sq., 282, 364, 427, 436; 35, 116, 237; 36, 44; 49 (i), 11, 67, 77 sq., 87, 106, 191; (ii), 27, 36, 52, 74, 125, 140, 174, 174 n., 178, 180, 183; the colour of his skin becomes bright on the night of his attaining to perfect enlightenment, and on the night in which he passes away, 11, 81 sq., 82 n.; darts a flash of light from the circle of hair between his eyebrows, 21, 7, 393; 49 (ii), 166; is short of stature, 21, 395; bodily appearance of a B., 49 (ii), 3 sq.; not to be seen by the shape of his visible body, nor by signs, 49 (ii), 115, 137, 140; rays issue forth from his mouth, 49 (ii), 166 sq.; sixteen cubits high, 49 (ii), 186 sq., 187 n.;—the excellent qualities of B., 10 (ii), 25-7, 76-8; 11, 27; 17, 34; *Gotama ... is said to be 'a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the world, unsurpassed as a guide to erring mortals, a teacher of gods and men, a blessed B.'* 11, 169, 187; leader and guide of gods and men, 19, 350, 362; 35, 167; 36, 55 sq., 83, 120; B. a wise father, his disciples are like sons to him, 21, xxix, 72-90, 108; is impartial, just as sun and moon shine over all beings alike, 21, 128, 136; his abode is kindness to all beings, his robe is

sublime forbearance, his pulpit is complete abstraction, 21, 222, 224; as a king, bestowing immense alms, 21, 243 sq.; compared to a physician, 21, 304-6, 309; 35, 116, 165, 168 sq., 240 sq.; is incomparable, 35, 109 sq.; how can B. be kind and pitiful and omniscient, and yet have admitted Devadatta to the Order, who created a schism, and had to suffer torments in hell for it? 35, 162-70; how B. could be free from all sins, and yet suffer bodily pain, 35, 190-5; the best of all the best in the world of gods and men, 35, 221; 36, 10-12, 12 n., 50; is free of all self-regard, he does not seek after a following, but the followers seek after him: in this sense he is a leader, 35, 225 sq.; the Bhikkhus who vomited blood on hearing B.'s discourse suffered harm by their own deeds, not by B., 35, 234-7; is perfect in courtesy of speech, 35, 237-41; did B. boast? 35, 253 sq.; cannot be angry, 35, 257-60; unmoved by temporary inconvenience, 36, 24; the eighteen characteristics of a B., 36, 135, 135 n.; loved his enemies as his only son, 36, 355; the B. only knows the virtues of a B., 49 (ii), 70; the sun-like B., 49 (ii), 166.

(e) TRANSCENDENT KNOWLEDGE AND MIRACULOUS POWERS OF A B.

B.-knowledge, B.-eye, 10 (ii), 63, 207 sq.; 11, 187; 13, 87 sq.; 49 (ii), 129 sq., 135; his power of prophecy, 11, 18 n.; 35, 5 sq.; knows Brahmā, the world of Brahmā, and the path which leads to it, 11, 185 sq.; possessed of ten Noble States, ten Powers (Balas), and ten attributes of Arhatship, and understands the ten Paths of Kamma, 13, 141 sq.; 36, 134 sq. and n.; 49 (i), 157, 157 n., 159 sq., 172; (ii), 22; knows the thoughts of others, 13, 248; 17, 7, 192; has no master, and his wisdom is self-taught, 19, 169 sq. and n.; 36, 43-6; his wonderful power of remembering the past, 21, xxix, 153 sqq.; his omniscience, 21, 118 sq., 120 sq.; 35, 116, 154-62, 270-3, 301 sq.; 36, 100, 109-11; 49 (i), 183; the sixfold and fourteen-

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(f) GOTAMA B. AS A PREACHER AND TEACHER.

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(g) THE DHAMMA OR DOCTRINE OF B.

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of Bhikkhus and householders, 10 (ii), 62-6; authorities for the true teaching of B., 11, 67-70; he alone discovered the four noble truths, 11, 150-2; states the characteristics of a true Brâhmana, 13, 79 sq.; his sermon on 'The Burning,' 13, 134 sq.; 35, 234; gives an exposition of his moral teaching to the Gaina Siha, 17, 110-16; refuses to discuss questions of being and not-being, 19, 108 sq.; on the vanity of worldly life and pleasures, 19, 121-30; B. will perish, but the law is one and constant, 19, 274; his doctrine has only one flavour, the flavour of emancipation, 20, 304; 21, 120 sq., 124; 35, 131 sq.; his law is not to be found by reasoning, but must be learnt from the Tathâgata, 21, 39 sq.; announces final extinction for the education of creatures, though himself he does not become finally extinct, 21, 303 sq.; variety of Bauddha doctrines due either to the difference of the views maintained by B., or else to the difference of capacity on the part of the disciples of B., 34, 401; though he propounded the doctrine of the reality of the external world, was himself an Idealist, 34, 418; teaches three mutually contradictory systems, 34, 428; sayings of B. quoted, 35, 80, 102 sq., 115, 150, 170, 185-90, 194 sq., 198-201, 202, 204, 206, 224 sq., 229, 246, 251, 253 sq., 257 sq., 261, 264, 268 sq., 270 sq., 273 sq., 279, 294; 36, xxvi, 1-3, 4, 8, 10, 13, 16, 23, 25, 31, 43, 51, 54, 56, 60, 83 sq., 92, 125, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; looks upon future life as dung, 35, 200 sq.; how could B. teach kindness towards all beings, and yet enjoin punishment for him who deserves it? 35, 254-7; did not teach for the sake of gifts, yet he recommends first of all almsgiving, 36, 31-8; his attitude towards asceticism, 36, 60-2; fools cannot realize the religion of B., 36, 71 sq.; sub-

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(b) B. AND HIS ORDER.

Explains his relation to the order of mendicants, after his death each Bhikkhu should be a leader to himself, 11, 36-9, 112; gives up holding the Uposatha and reciting the Pātimokkha himself, 20, 306; his strong reluctance to admit women into the order, 20, 320-6; the Sūtra must not be taught to fools, 21, 91 sq., 95-7; *it may be, Ananda, that in some of you the thought may arise: 'The word of the Master is ended. We have no teacher more!' But it is not thus, Ananda, that you should regard it. The Truth which I have preached to you, the Rules which I have laid down for the Order, let them, when I am gone, be the Teacher to you, 35, 150; B. and the Order, as parents and children, or as a king and his servants, 36, 52-4. See also Samgha.*

(i) DEIFICATION AND WORSHIP OF B.

The law of the well-awakened B. to be worshipped, 10 (i), 90; whosoever reviles B. or his disciple is an outcast, 10 (ii), 22; worship of B., 10 (ii), 28 sq.; 11, xviii; 19, 337 sq.; 35, 151; 49 (i), 166 sq.; worship of B. and Dhamma, 10 (ii), 29, 31; 19, xxvii; worship of B., Dhamma, and Samgha, *see* Jewels (the three); the eight persons praised by the righteous, they are worthy

of offerings, being Sugata's disciples, 10 (ii), 38; deserves the oblation, 10 (ii), 76-8; B. praised, 10 (ii), 93 sq., 96, 99, 101 sq., 106, 110, 180, 186, 195, 204 sq., 207, 209-11; 13, 136; 17, 124 sq., 129 sq.; 21, 116 sq.; 36, 239-42; 49 (ii), 3-5; the reference to worship of relics in the Mahā-parinibbāna-sutta, as a possible basis for chronological argument, 11, xv, xvii sq.; the places of his birth, &c., are places of pilgrimage, 11, 90 sq.; a Tathāgata or Arahāt-Buddha is worthy of a dāgaba, 11, 93 sq.; relics of B. claimed by kings and peoples, 11, 131-6; 19, 325-35; praised as the Saviour of mankind by gods and Nāgas, 19, 153-5; to meditate on B., a moral precept, 19, 235; to one who follows the teaching of B., B. is ever near, 19, 289 sq.; hymns of praise in honour of the departed B., 19, 310-22; the bones of B.'s body preserved as relics, 19, 324 sq.; relics of B. placed on the head as a token of reverence, 19, 334; when in the world, B. brought deliverance to all, and so do his relics after his Nirvāna, 19, 337; worship of relics of B., 19, 337; 21, 50-2, 96, 403; 35, 144-54, 246-8; *see also* Stūpas; his counterpart, Nārāyana, as the Highest Brahman, 21, xxvii sq.; is an ideal, a personification, and not a person, 21, xxviii; heavenly flowers fall, and the Buddha-fields tremble when he meditates, 21, 6 sq.; as a father of the world, 21, 76 sq., 76 n., 88-90, 309; punishments in hell and transmigration of those who scorn his doctrine, 21, 92-5; as a creator, 21, 238 sq., 238 n., 300 n.; the master of the world, worshipped by men and gods, 21, 258; is the one and everlasting Brahma, 21, 301 n., 310 n.; if B. has passed away entirely, how can he accept gifts and worship of his relics? 35, 144-54; the footprint of B., 19, 244; 36, 241, 241 n.; immense merit acquired by those who believe in, and read, preach, copy, keep, and worship the Sūtra setting forth the duration of life of B., 21, xxx, 311-27; making images

of B., a great merit, 21, 50 sq.; Buddhists live as under the eye of the B., 35, 110; a wicked man who thinks of B. in the hour of death will be reborn among the gods, 35, 123 sq.; he who gives to B. a handful of lotuses, will not enter purgatory for 91 Kalpas, 35, 129; does not accept gifts, yet gifts made to him bear fruit, 35, 146 sq., 150 sq.; worship paid to the bowl of Buddha, 35, 248 n.; the gods infused the Sap of Life into his dish, 36, 37 sq., 37 n.; he who has wounded a B. cannot be converted, 36, 78 n.; how gifts to B. were rewarded, 36, 147; the Arhat B. surpasses the Creator, and sun and moon, 49 (i), 1; praised by all kinds of superhuman beings, 49 (i), 145 sq., 157-9; relics of B., and Kaityas, 49 (i), 166 sq.; Sākyamuni seen by the beings in Sukhāvatī, 49 (ii), 61; beings born in Sukhāvatī through hearing B.'s name, 49 (ii), 65; Sākyamuni glorified by other Buddhas, 49 (ii), 102; prayers addressed to B., 49 (ii), 162, 164; how to perceive B. with one's mind, 49 (ii), 178.

(j) PLURALITY OF BUDDHAS.

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(c) KSHATRIYAS AND VAISYAS.

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(e) LOW C. AND OUTCASTS.

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(f) MIXTURE OF C., MIXED C.

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**Countries,** *see* Geography.

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**Courtesan,** *see* Prostitution.

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**Covetousness:** *whosoever is saved from his own c. these are the prosperous*, 9, 275, 287. *See also* Avarice.

**Cow, cows.**

(a) Sacredness of the c. and its products.

(b) C. in mythology and mysticism.

(c) Miscellaneous.

(a) **SACREDNESS OF THE C. AND ITS PRODUCTS.**

The father makes a lowing sound over his son's head, saying: 'I low over thee with the lowing sound of c.,' 1, 288; tending c., a penance, 2, 80, 81 n.; 7, 162; 25, 459, 481; taking the c. of Brāhmanas from robbers, end of a penance, 2, 81; are sacred, 2, 94 sq., 220; 7, xxix, 14, 36; 25, 135-7, 151; 31, 249; 33, 222; duties towards c., 2, 221; 7, 228; 14, 242 sq.; foes declaring

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gods, 25, 297, 297 n.; taking grass for feeding c. is no theft, 25, 313; doing good to or dying for c. a penance, 25, 446 sq.; worshipping and serving c. in atonement for slaying a c., 25, 453 sq.; scattering grass to a c., a kind of oracle, 25, 470; the sacrificer must not be naked in the presence of a c., 26, 9; *the gods spake, 'Verily, the c. and the ox support everything here: come, let us bestow on the c. and the ox whatever vigour belongs to other species!'* 26, 9, 11; the Dikshita shall not eat the flesh of a c. or an ox, 26, 11; called 'the great ones,' 26, 14; the c. for which the Soma is bought, 26, 54-63, 69-71, 74, 156; different-coloured c. sacred to Soma, Indra, and the Fathers, 26, 62 sq.; worshipped at the Tarpana, 29, 122, 219; the himkâra of the c., 29, 298; a Snâtaka should not point out a c. suckling her calf, 29, 318; at the Âvayuga sacrifice they let the calves join their mothers, 29, 332 sq.; when driving towards c. in a chariot, one should dismount in the middle of them, 29, 364; he who expels the evil world-destroyer benefits the c., 31, 131 sq., 136, 136 sq. n.; men toil for the c., and Ahura created the plants for her, 31, 152, 155 sq.; he who spreads Zoroastrianism furthers the kine, 31, 169 sq., 171 sq.; curse of the c. and horse, when they are stunted, 31, 244 sq.; the Zoroastrian deprecates all violence against the c., who is Ahura-Mazda's, 31, 248; the Fravashi of the kine worshipped, 31, 252; the herd-owner is the father of the kine and the typical saint, 31, 306 n., 307 sq.; the farm-house with its pastures which give pasture to the kine and the holy cattle-breeding man worshipped, 31, 337 sq., 341; *harm not the inexhaustible wide-ruling c.*, 41, 406, 406 n.; the c. of a Brâhmana inviolable, 42, 169-72, 430 sq.; he who kicks a c. will be bereft of his shadow, 42, 214; tainted is the milk of a c. suckling an adopted calf, 44, 198;—drinking the Pañkagavya (the five productions of a c., viz. milk, sour milk, butter, urine, and dung) as a purification, 2,

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**Cow-pen**, see *Cow* (a).

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**Craving**, see *Desire*, and *Tanhâ*.

**Creation**.

(a) In Indian religions and philosophies.

(b) In Zoroastrianism.

(c) In Islâm.

(d) In Confucianism and Tâoism.

(a) IN INDIAN RELIGIONS AND PHILOSOPHIES.

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**Dahvyuma**, worshipped, 31, 197, 204, 209, 215, 219, 224, 251, 259, 278, 337, 383 sq.

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**Daityas**: hundred thousands of princes of the D. have been destroyed by Kāla, 7, 79; their manes, 25, 112; caused by goodness, 25, 494.

**Dāityô-gātu**, *see* Fire (g).

**Daiva**, or the science of portents, 1, 109, 110, 111, 115.

**Daivāpa**, *see* Indrota D.

**Daiva Parimara**, a meditation on the absorption of the gods into prāna or Brahman, 1, 288-90.

**Daiva Smara**, a ceremony performed by one who desires to become dear to any man or woman, 1, 282 sq.

**Daivodāsi**, *see* Parukhhēpa D.

**Daiwi**, Lying, a Daēva, 4, 224.

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**Death**.

(a) D. personified, a deity.

(b) D. in religious belief and philosophy.

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- (a) In Iran.
- (b) In India.
- (c) In China.

#### (a) IN IRAN.

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(b) IN INDIA.

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- Devasû**, divine quickeners, offerings to, 41, 69, 72; 43, 246.
- Devatâ**, Sk., 'deity,' t.t. used for the elements, 1, xxxiii n., 95 sq., 100; the Sat is parâ d., 'the highest being,' 1, xxxiv, 94, 94 n., 101, 108; in Pali, fairy, god, genius, or angel, 11, 45 n. *See also* Gods (*a-k*).
- Devavâta Bhârata**, produced Agni by attrition, 46, 287 sq.; *Sriṅgaya*, the son of D., 46, 361.
- Devayâna**, Sk., t.t., path of the gods. *See* Path.
- Devayâni**, altercation between Sarmishâtâ and, 14, xli.
- Devî**, the son of Agni seated on her side, 49 (i), 12.
- Devil**, is to you a foe, so take him as a foe, 9, 157; privy talk is only from the d., 9, 272; god invoked against the d., 9, 345; charmed by an exorcist, 35, 38.
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- Devil-worshippers**, live in the hollows of trees, 13, 318; use skulls for bowls, 20, 89; wear the hair in their nostrils long, 20, 139.
- Devotee**, *see* Yogin.
- Devotion** or Tapas, everything supported by it, 7, 278; d. or Yoga, *see* Yoga.
- Dewy Season**, *see* Seasons.
- Dhaga**, one of the eight Brahmans who took note of the marks on Buddha's body, 36, 44.
- Dhagagga-parittâ**, a protecting charm, 35, 213.
- Dhamma** (Pali), Dharma (Sk.), Buddhist t.t., Truth, the True Law, teaching of Buddha, 10 (i), xxxiii; (ii), 47, 63-6, 76-80, 175, 177, 186, 201 sq., 209; 11, 62, 64, 117 sq.; 49 (i), 52; different meanings of Dh., 10 (i), xlv, 3 sq. n., 68 n.; (ii), x; 13, xxviii-xxx, 3 n.; difficult is the hearing of the Dh., 10 (i), 49; happy is the teaching of the Dh., 10 (i), 52; the gift of the Dh. (dhammadâna) exceeds all gifts, 10 (i), 83, 83 n.; worship the law (Dh.) of Buddha, as the Brâhmana worships the sacrificial fire, 10 (i), 90; he who expounds and explains the Dh., is a Maggadesin Samana, 10 (ii), 16; he who loves Dh. is the winner, he who hates Dh. is the loser in this world, 10 (ii), 17; he who approves of the Dh. of the wicked is a loser in this world, 10 (ii), 17; worship of Buddha and Dh., 10 (ii), 29, 31; Dh., well observed, conveys happiness, 10 (ii), 30; four dhammas or virtues, truth, justice, firmness, and liberality, 10 (ii), 31; the Dh. as to the acquisition of Nibbâna, 10 (ii), 31, 39; standing firm in the Dh., 10 (ii), 42; the sweetness of the Dh., 10 (ii), 43; the blessing of the hearing of the Dh. at due seasons, 10 (ii), 44; Buddha on the Dh. of the old and new Brâhmanas, 10 (ii), 48-52; one should choose a good teacher of the Dh., and worship him, 10 (ii), 52 sq.; those who delight in Dh. obtain the highest good, 10 (ii), 54 sq.; understanding the Dh. thoroughly is the chief duty of the Bhikkhu, 10 (ii), 60-2; he to whom all Dhammas are destroyed, Tathâgata, 10 (ii), 78; a supernatural insight in all Dhammas, 10 (ii), 78; Buddha teaches the Dh., that is good in the beginning, in the middle, and in the end, 10 (ii), 96; turning the wheel of Dh. (Dhammakakkappavattana), i.e. the setting in motion on-wards of the royal chariot-wheel of the supreme dominion of the Dh., or the Foundation of the Kingdom of Righteousness, 10 (ii), 102 sq., 125, 127; 11, 140 sq.; 13, 91, 97 sq.; the Dhs., or the four noble truths, 10 (ii), 132; *for those that are enveloped there is gloom, for those that do not see*

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- Dhamma - kakkha - ppavattana - Sutta**, t.c., 'the Foundation of the Kingdom of Righteousness,' 11, ix, 137-55; belongs to the *Āṅguttara Nikāya*, and occurs in the *Lalita Vistara*, and *Vinaya Piṭaka*, 11, 139 sq.; its historical value, 11, 140-5.
- Dhammakakkhu**, Pali, t.t., the eye of Truth. *See* Dhamma.
- Dhammakariyasutta**, t.c., 10 (ii), 46 sq.
- Dhammantari**, n. of an author on medicine, 86, 109, 109 n.
- Dhammapada**, t.w., quoted, 8, 36, 50 n., 51 n., 52 n., 69 n., 71 n., 84 n., 101 n., 102 n., 108 n., 123 n., 241 n.; 35, 284 n.; 36, 4 n., 353; translated, 10 (i); a canonical book of Buddhism, 10 (i), ix sq.; a commentary to it, by Buddhaghosa, 10 (i), x; its date, 10 (i), x-xxvi; the title of Dh., its meaning, 10 (i), xlv-xlix; translations of the Dh., 10 (i), xlix-lit; he who lives in the way that has so well been taught in the Dh., is called a *Magga-givin Samana*, 10 (ii), 16.
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- Dhammarakkhita**, n. of teacher of Nāgasena, 35, xxv, 26-9.
- Dhammasenāpati** or Upatissa, 11, 1 n.
- Dhamma-vinaye**, how to be explained, 11, 223 n.
- Dhammika**, Buddha explains to him the duties of Bhikkhus and householders, 10 (ii), 62-6.
- Dhammikasutta**, t.c., 10 (ii), 62-6.
- Dhanagiri**, disciple of *Simhagiri Gâtismara*, 22, 293; of the *Vāsishtā* gotra, a *Sthavira*, 22, 294.
- Dhanaṅgaya**, n. of Arguna, 8, 38, 48 sq., 63, 74, 93, 100, 125, 130, 230, 310, 394; worshipped at the *Tarpana*, 30, 244.
- Dhanapāla(ka)**, n. of the elephant who rushed upon Buddha at Rāga-gaha, 35, 297, 298 n., 300; 36, 248.
- Dhanapati**, Bali offering to him at the *Valrvadeva*, 29, 86.
- Dhanarddhi**, disciple of Mahāgiri, 22, 290.
- Dhaniya**, the rich herdsman, his dialogue with Buddha, 10 (ii), 3-5; he and his wife take refuge in Buddha, 10 (ii), 5.
- Dhaniya**, the potter's son, subject of the second *Pārāgika*, 20, 375.
- Dhaniyasutta**, t.c., Sutta of the cow-herd Dhaniya, 10 (ii), 3-5; 36, 285.
- Dhanyâyana**, a Brahman, converted by Buddha, 49 (i), 193.
- Dhānva**, *see* Asita Dh.
- Dhānvana**, Asita Dh., king of Asuras, 44, 368 n.
- Dhanvantari**, offerings to, 2, 202; 25, 90; 29, 161, 163, 179; the

- physician of the gods, 36, 109 n. See *Bharadvāga Dh.*
- Dharaṇendra**, the best of Nāgas, 45, 290.
- Dharaṇidhara**, n. of a Bodhisattva Mahāsattva, 21, 4; one of the sixteen virtuous men, 21, 4.
- Dharaṇindhara**, n. of Bodhisattva, 21, 418.
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- Dharma**, Sk., tt., religious duty, merit, 34, 26, 299 sq., 429; qualifying particulars, 38, 186; Dh. and Adharma, as substances, 45, 153, 207 sq. See *Dhamma*, and *Piety.*
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(a) IN CHINA.

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## F

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(b) Parents and children, brothers.

(a) F. LAW AND F. LIFE.

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**Fares**, *see* Taxes.

**Farhank**, mother of Kai-Apiveh, 5, 138 sq.; daughter of Vidhirisá, 18, 171, 171 n.

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(b) In China.

(c) In Zoroastrianism.

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(a) IN INDIA.

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**Fathers** (Pitris, Manes).

(a) The F. in Mythology.

(b) The F. and Morality.

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(a) THE F. IN MYTHOLOGY.

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**Female**, female ascetics, females, *see* Women.

**Ferîdûn** = Thraêtaona, q. v.

**Festivals**: Ashvakâ (Anvashaka, Ekâshvakâ) f., 2, 36; 13, 130; 14, 270; 17, 211; 25, 148, 148 n., 152; 29, 102-5, 205-9, 223, 341-5, 414, 417-24; 30, 80, 97-113, 232-6, 293 sq., 304 sq.; 36, 331; during certain f. recitation of the Veda is forbidden, 2, 36, 42, 42 n., 263 sq.; 14, 65, 65 n.; 29, 115, 142, 414; 30, 80; to be kept by a king, 2, 236, 236 n.; observance of the seasons, 10 (ii), 41 sq.; *see also* Seasons; f. of the Gangâ and the Mahî, 17, 25; 20, 359; a f. celebrated by children, with their

ornaments on, and decked with garlands, 17, 63; f. on the mountain-top at Râgagaha, 20, 71, 168; white cloth spread out for ceremonial purposes, 20, 127-9; in honour of gods or sacred places, 22, 92; Gaiṇa monks or nuns should not accept food at f., 22, 92-7; duty of Brâhmanas to invite neighbours to f., 25, 322; the Âgrayana, or partaking of the first-fruits, 29, 98 sq.; a f. in the autumn month of Âsva-yuga, 29, 130, 203, 332 sq., 415; 30, 92 sq.; the Kaitra f., 29, 132; 42, 666; a f. on the Mâgha day, after the Praushthapada full moon, 29, 209, 331 sq.; ceremonies at different times of the year, 30, 304 sq.; the Indramaha-f., 42, 353, 510; the spring-f. during the Âgrahâya full moon, 42, 365, 551; f. of Indra's banner, 49 (i), 11 n., 89; Mârgaśīrsha and Śrâvana f., *see* Serpents; monthly f., *see* Sacred times;—celebration of the season f., Gâhânbar̥s, a good work, 4, 301 sq., 315, 315 n., 327-43; 5, 91-7, 208, 351, 351 n., 363, 387-9, 388 sq. n., 391; 18, 157, 157 sq. n., 161, 161 n.; 24, 27, 27 n., 100, 264; 31, 367; 37, 15-17, 15 n., 84, 95, 167, 173, 422, 429, 434, 440 sq., 477, 483; 47, 154 sq., 154 n.; celebration of the Rapitvīn, 5, 95 sq., 352; 37, 477; in honour of the Fravashis, 5, 315, 315 n.; the Hamaspathmaêdha (All Souls) f., 23, 192 sq., 192 n.; sacred cake to be consecrated every year on the day Khurdâd of the month Fravardīn, 24, 314 sq., 314 n.; monthly (mâhya) and yearly (yâirya) f., 31, 198, 205, 210 sq., 216, 220, 335, 338; *see also* Mâhya; the five Gâtha-days, and the Ardibahist, 31, 367;—drinking f. in the districts, 27, 56; 28, 435-46; public banquets, 27, 57 sq.; 28, 446, 454-7.

**Fetters**, the ten, or Sanyoganas, to be broken before entering on the Noble Path, 11, 222; removed by thorough penetration, 11, 307.

**Fiend**, *see* Mâra.

**Fiends**, *see* Demons.

**Filial piety**, *see* Family (b).

**Final** beatitude, liberation, release. *See* Emancipation.

**Fines**, *see* Punishment.

**Firdausi**, *see* Shâh Nâmah.

**Fire**.

(a) The element f.

(b) The god F.

(c) Purity, resp. defilement, of f.

(d) F. worship in India: the sacred f.

(e) F. worship in India: the three or more sacred fires.

(f) F. worship in India: the Agnihotra or f.-offerings.

(g) F. worship in Iran.

(a) THE ELEMENT F.

F. produced from the Sat, or the Brahman, 1, 93, 100; 38, 20-2; 48, 532-4; produces water, 1, 94, 100, 117 sq.; 38, 22 sq.; red the colour of f., 1, 95, 96; its subtlest portion becomes speech, 1, 96-8; breath is merged in f., at death, 1, 101, 108; is merged in the Highest Being, at the death of the body, 1, 101, 108; united with air, warms the ether, 1, 117; meditation on f. as Brahman, 1, 118, 304; worldly uses of the f., 4, 115-19; first production of f., 5, 55 sq.; 42, xxvii, xxx; diffused through the six substances, 5, 159; Aharmān mixed darkness and smoke with the f., 5, 163; 'the Good Diffuser' in men and animals, 5, 184 sq.; in plants, waters, and heaven, 5, 185; 42, 54, 191 sq., 571; 43, 184; the nature of wisdom is just like f., 5, 394; ordeal by f., 7, 59; 31, 39, 51; 37, 59; the internal f. of digestion (Vairvânara), 7, 59; 8, 113; 11, 260, 260 n.; 34, 89 sq., 92, 143 sq., 146 sq.; 35, 244, 244 n.; 36, 97; 48, 287, 290-4; the f. of knowledge, 8, 279, 279 n., 308; is the first of the elements, 8, 353, 353 n.; God speaks to Moses from the f., 9, 35, 35 n., 100, 111; resides in the right ear of a goat, in the right hand of a Brâhmana, in water, and in Kuśa grass, 14, 160; takes up water, 14, 162, 162 n.; the seven tongues or flames of the f., 15, 31; 33, 14, 14 n.; 49 (i), 197; the simile of the sparks and the f. (individual souls and Brahman), 15, 34; 34, 277 n., 279; 38, 29, 30, 61, 62, 139; the Self compared to the f. produced by the two aravis, 15, 236 sq.; God is like the f. that has set in the ocean, 15, 265; the

symbol of f., tending upwards, 16, 243; the vital f. in the life of creatures, 18, 42, 42 n., 172, 172 n.; 24, 265 sq.; churning the f., 19, 161, 174, 302; 26, 90-2; 42, 460 sq.; 44, 188; 46, 302-6; the f. of lust, malice, and delusion, 19, 186; 36, 197, 257, 257 n., 260, 366; means of producing f., 20, 292, 292 n.; 27, 449 sq.; 35, 85, 85 n.; the f.-bodies live only three days, 22, 7 n.; sins caused by actions injuring the souls in f., 22, 7 sq., 67, 67 n.; 45, 293, 358; nature of f. and water, 24, 123 sq.; sprang from water, 25, 399, 399 n.; 33, 114; false oath permitted for the sake of fuel, 27, 273; springs from air, 34, lii, 20-2; 48, 535 sq.; the Lord constitutes the Self of the intestinal f., 34, 92, 147, 149; 48, 248; f.-extinguishing apparatus, 35, 67 sq.; all on f. is this endless becoming, 36, 200; water is dissolved into f., and f. into air, 38, 26; is Sâman, 38, 345-9; is sun, wind, earth, 41, 317; as vital air, 41, 317; is immortality, 41, 366; the different kinds of f., 42, 54; fever and f., 42, 565; breath fashioned from f., 43, 4; is kindled by the breath, 43, 399; one of the six doors to the Brahman, 44, 66 sq.; gold made a type of f., 44, 125; why it does not blaze unless fanned or kindled, 44, 130; ordinary f. is a promiscuous eater, an eater of raw flesh, 44, 201; origin and feeding of f.-bodies, 45, 397, 397 n.; the infant Zoroaster rescued from f., 47, 36 sq.; f. of torment, *see* Hell (*a, c*). *See also* Parables (*f*), and Vaisvânara.

(b) THE GOD F.

F. carries the offerings to the gods, 2, 71; 12, 230 sq.; 25, 167; worship of Agni and Âtar, 4, lii; F. (the son) of Ahura-Mazda, 4, 101; 23, 120; 31, 37, 41, 80, 84, 96, 102, 260, 284 sq., 313-16, 319; 37, 453 sq.; 47, 67; 'f.-creature' and other names wherein is the word f., 4, 203, 203 n.; sacrifices to the F., 4, 206 sq., 217, 223; 5, 337; Aharman's conflict with the F., 5, 17, 19, 184-6; Bûrzin F., 5, 38, 41, 173, 229; the F. Vâzišt opposes the demon Apâôsh,

5, 171; the F. Frôbâ, 5, 229; *Krishna* is F. among the Vasus, 8, 88, 97; the moon together with the f., upholding all beings, 8, 257; is all the deities, 8, 276; the presiding deity of speech, 8, 338; is the lord of the elements, 8, 346; f. is male, water is female, 12, 9 sq.; 18, 410; gold is the firstborn of F., 14, 134; the protector of vows, 14, 305; Fravashi of F. worshipped, 23, 200; morning service of the F., 23, 322 n.; prayer to the F., son of Ahura-Mazda, 23, 334; 31, 307 sq.; *Bhriḡu*, offspring of F., 25, 169, 169 n.; a guardian of the world, 25, 185, 216 sq.; the spy of the world, 25, 274; the King in the character of F., 25, 396 sq., 397 n.; made to consume all things by *Bhriḡu*, 25, 398, 398 n.; is the mouth of the gods, 29, 254; 33, 109; Ahura and his F. and mind protect Zarathustra, 31, 132, 138; Ahura-Mazda will give his gifts in connexion with the F., 31, 147, 150; Ahura invoked for a sign from the holy F., 31, 177, 182, 182 n.; Ahura-Mazda's son, worshipped, 31, 196 sq., 196 n., 199, 204, 205 sq., 208-10, 212, 214-16, 218 sq., 220, 222-5, 227, 251, 256, 258, 270-2, 274-7, 320, 323, 325, 331, 346, 348, 351, 353, 358, 374, 381-4; 37, 184; the herds which have the f. and its blessings, 31, 360; enmity of F. to Keresâsp, 37, 198 sq., 199 n.; assisted by truth, 37, 355; deity and metre, 43, 53; created, 43, 380, 402; the glory of Zoroaster descends from endless light to f., and from f. to the mother of Zoroaster, 47, 18 sq., 139; assists Zoroaster in converting Vîstâsp, 47, 67-9, 164. *See also* Agni, and Âtar.

(c) PURITY, RESPECTIVELY DEFILEMENT, OF F.

*Do not rinse the mouth or spit before the f.*, 1, 29; rules about the treatment of f., 2, 56, 56 n., 128 sq.; a means of purifying, 2, 66 sq.; 7, 96, 98, 101, 103; 14, 60, 121, 160 sq., 188, 190, 241; 25, 187; 33, 109; sin of defiling, extinguishing f., precautions that it may not be contaminated, 4, lxxvi, lxxvi n., lxxviii, 50, 50 n., 82, 121 sq., 186, 285; 5,

lxi, 248 n., 255 sq. and n., 258, 281-3, 285, 300, 307, 334 n., 396; 7, 227; 14, 36; 18, 229, 310 sq., 371-4, 376-80, 432 sq.; 24, 67, 71, 311, 336 sq.; 25, 137, 151; 31, 284; 37, 90 sq., 103, 108, 122 sq., 149, 155, 162, 162 n., 186-90; 47, 101; 48, 565; does not kill, 4, 49, 52, 52 n.; purification of the f., defiled by the dead, 4, 113-15, 142 sq.; 37, 160; the cleanser delights the f., 4, 133; trembles in front of boiling water, 4, 283, 283 n.; 24, 311; is always pure, 14, 132; 25, 398; 38, 216; purified by Ka, 14, 331; the purity of the sacred f., 18, 258; must be cold before the ashes are removed, 24, 311 sq.; contaminated by a menstruous woman, 24, 332; if the sun shines on f., it is a sin, 24, 334 sq.; a symbol of divine power and purity, 31, xix; water and f. disturbed by untruth, 37, 73; wounded by being poked, 41, 49 sq.

(d) F.-WORSHIP IN INDIA: THE SACRED F.

The pupil comes to the teacher with f.-wood in his hand, 1, 60, 85, 135, 139 sq., 306; 15, 33, 271; 44, 53 sq.; the departed is carried to the f. (of the funeral pile) from whence he sprang, 1, 79; rules about the sacred f., 2, 1 sq., 201, 201 sq. n.; 25, 104, 108; 29, 385 sq.; 30, xxvi, 138; 38, 306; daily worship of the f., 2, 16 sq.; 25, 151 sq., 239; 29, 286 sq.; at night one should not study in a wood where there is no f. nor gold, 2, 44; before placing fuel on the f. it must be sprinkled with water, 2, 55; the sin of abandoning one's sacred f., 2, 69, 256 sq. and n.; 7, 135, 176; 25, 103; is a sacred object, 2, 94; 14, 36; 38, 222; a Brahmacārin, when on a journey, shall throw part of the alms into the f. (instead of offering it to the teacher), 2, 135 sq.; the ascetic lives without a f., 2, 154; 14, 283; kindling of one f. enjoined for the hermit, 2, 155, 155 n., 157, 195; 14, 45, 259; 25, 199; money may be taken, to defray the expenses of religious rites, from a rich man who does not

kindle the sacred f., 2, 273; oblations in the f. part of penances, 7, 151; the sacred f. kindled at the wedding, 7, 191; 14, 42, 236; 25, 87; 29, 170 sq.; 30, 193, 261; on entering the place where sacred f. is kept, let him raise his arm, 7, 228; 14, 245; 25, 138; the student's daily worship of the sacred f., by bringing a log to it, 8, 360; 14, 156 sq.; 25, 42, 50, 62, 64; 29, 75 sq., 191, 307-9, 313; 30, 66 sq., 155 sq., 159 sq., 271 sq., 274; 44, 48 sq.; the ascetic keeps a f., 8, 362; worshipped by Brāhmanas, 10 (i), 90; (ii), 74; worshipping of the f. does not purify, 10 (ii), 41; feeding the sacrificial f., recommended by Māra, 10 (ii), 69; the principal thing in sacrifice is the sacred f., 10 (ii), 105; origin of the f.-ritual of the Vāgasaneyins, 12, xxxi sq., xxxv; the raw flesh-eating, corpse-eating, and the sacrificial f., 12, 33 sq.; Paryāgnikarāṇa, carrying the f. round a sacred object, 12, 45 sq., 45 n.; 26, 187 n.; 44, xli, 307; is the womb of the sacrifice, 12, 141 sq.; 26, 19 sq.; 44, 3; the f. in the sacrificer's innermost soul, 12, 311 sq.; he who speaks the truth worships the f., 12, 312 sq.; Brāhmanas who keep no sacred f. are like Sūdras, 14, 33 sq. and n.; teacher compared with the sacred f., 14, 40 sq.; a Snātaka should not pass between a f. and a Brāhmaṇa or between two fires, 14, 61; sin of extinguishing the sacred f., 14, 104, 114; the Snātaka must keep a sacred f., 14, 159; touching f. after dinner, 14, 263; younger brother must not kindle the sacred f. before the elder, 14, 329; the rite of the Ātharvānas of carrying f. on the head, 15, 42; 38, 186, 189 sq.; 48, 629, 631; Kāryapa gave up f.-worship, 19, 188 sq.; Śrāddha offerings made in the sacred f. or in the hand of a Brāhmaṇa, 25, 114; stealing a sacred f., 25, 312; taking fuel for the sacred f. no theft, 25, 313; sacrificial food offered only in f., 26, 59 sq., 178 sq.; 44, 283; what he offers in the f., thereby the gods exist, 26, 154; the sacrifice is f., 26, 171; carrying the

f. round the animal victim, 26, 177 sq.; 186 sq.; 29, 176 sq.; 30, 234 sq.; 44, xxvi, 307, 307 n., 410 sq.; Agnyâdheya or the setting up of the sacred domestic f., 29, 12-14, 12 n., 20, 270-2, 276 sq.; 30, 14 sq., 201-3; Agnipranayana, the carrying forward of the f., 29, 23, 162; a man setting out on a journey makes the f. enter himself or the two kindling-sticks, 29, 133 sq.; 30, 203; expiatory rite, if the sacred f. goes out, 29, 134; 41, 263-5; preparing the place for the sacrificial f., 29, 162; the domestic f. to be kept and worshipped, 29, 172, 269; 30, 261, 267; a f.-brand thrown into the direction whence danger is expected, 29, 231 sq.; renewal of the sacred f. after a death or other calamity, 29, 246-8, 246 sq. n.; the two kindling-sticks handed over to the sacrificer, 29, 265-8; sprinkling water round the sacrificial f., 29, 378; 30, 141 sq.; the Sûtikâgni or f. used at the confinement, 30, 211, 214; placing the f. in the new-built house, 30, 285 sq.; one who has forsaken his f. cannot be a witness, 33, 87; the king must worship those who keep a sacred f., 33, 346; a wife deceased before her husband takes away his sacred f., 33, 377; charm to ward off danger from f., 42, 147, 514-16; is the immortal element of sacrifice, 43, 326 sq.; the sacrificial horse coupled with the sacred f. (Arka), as the representative of Agni-Pragâpati, 44, xviii; the f. is faith, the ghee is truth, 44, 46; by sacrificing with f. produced by two Aravis of Asvattha tree, Purûravas becomes a Gandharva, 44, 73 sq.; churned out at the seasonal sacrifices, 44, 77; these worlds have light on both sides, through f. on this side, and through the sun on yonder side, 44, 149; by means of the circumambient f. enemies are shut out from sacrifice, 44, 271; tending the f., cannot be a means of reaching perfection, 45, 294 sq.; the rubbing of f. by two firesticks represented as an act of generation, 46, 302, 304 sq.; circumambulated, *see* Circumambulation. *See also* Agni (o).

(e) F.-WORSHIP IN INDIA: THE THREE OR MORE SACRED FIRES.

Pupils attend the teacher's s. f., 1, 64; the s. f. teach Upakoala, 1, 64-7; libations in the Gârhapatya, Dakshina, and Âhavanîya f. as penances, 1, 70; the doctrine of the five f., heaven, rain (Parganya), earth, man, woman, and our being born in them, 1, 78-80, 80 n., 84; 15, 207 sq.; 34, lxxxiii, cviii; 38, 101-32, 186-9, 233-5, 298, 383, 400, 403; 48, 273-7, 585, 595, 652, 753; as members of the Vairâvana Self, 1, 89; the teacher holds, with regard to alms, the place which the Âhavanîya f. holds with regard to a sacrifice, 2, 14; the three f. at a sacrifice, 2, 117, 117 n.; 14, 56, 192-5; 25, 71 sq.; 30, 321-3, 353, 363 sq.; 48, 291; the hermit with wife and children and his sacred f., 2, 156; 7, 276; to be kept by a king, 2, 161; sin of extinguishing or neglecting the s. f., 2, 287; 14, 4 sq.; 25, 438, 442 sq.; 44, 82-5, 187-96; he must not eat in a house where the s. f. are preserved, 7, 221; one who keeps five f. sanctifies a company, 7, 254; 14, 19; 25, 110, 110 n.; the ascetic repositing the s. f. in himself, 7, 279; 14, 275 sq., 280, 291; 25, 203, 205; to be regardless of fruits of action, not discarding the s. f., is renunciation, 8, 67; one of the ten f. at the allegorical sacrifice of the sense-organs, 8, 261; Âhavanîya and Gârhapatya f., 8, 262; 12, 207 sq.; 44, 516, 535; 46, 236, 238; the sacrificer sleeps in one of the chief f.-houses, 12, 1, 6; preparation of the sacrificial f., 12, 1 sq., 87-92, 95-114, 230-2; only oblations offered in blazing f. are successful, 12, 146, 174; they strew grass round the f., for the sacrifice dreads nakedness, 12, 208; the Gârhapatya f. is a house, 12, 272; the Agnyâdhâna (Agnîâdheya) or establishment of the s. f., 12, 274-322; 25, 438; 43, 296, 296 n.; 44, 1 n., 2; producing (churning) the s. f., 12, 275, 292-5, 293 n., 294 sq. n., 311 sq., 389, 389 n.; the Punarâdheya or re-establishment of the s. f., 12, 285, 285 n., 313-22, 313

n.; 46, 368; so long as he has not set up the s. f., the sacrificer is a mere man, 12, 292, 294; Sabhya or hall f. kept up by Kshatriyas, 12, 302 n.; Agnyupasthāna, or worship of the s. f., 12, 338-60; the householder worships the s. f. when setting out on a journey, and returning home, 12, 357-60; Samidhs (kindling-sticks), 12, 400 n.; 44, 567; the Prānas, Apāna, &c., identified with the s. f., 15, 279 sq.; 44, 190; the three s. f. form the mouth-endowed body of the Self, 15, 308; meditation on the s. f., 15, 331 sq., 334; the s. f. injure him who neglects sacrifices, 25, 133; made to blaze when portents interrupt the Veda-study, 25, 145; kindled again after cremation of the wife, 25, 198; the dhishnyas or hearths, 26, 147-55, 148 n., 441-6; 41, 317 sq., 317 n.; 43, 241-5, 358, 360; if weakness comes upon the sacrificer, he is led to the Āhavanīya f., 26, 148, 148 n.; kindling the sacrificer, 26, 385 sq., 386 n.; the sacrificial f. at Sattras, 26, 441-6; where the wife and the f. are, this is the home, 29, 89; restore a sick person to health, 29, 236; are fond of the village, 29, 236; the s. f. at the funeral, 29, 238 sq., 242 sq., 356; 44, 175; the fiction concerning the three s. f., 34, 146; as the Gārhapatya the highest Self may be represented because it is the Self of all, 34, 150; as sixth f. mentioned by the Vāgasaneyins, 38, 187-9; the making of the fire-pan (ukhā), 41, 229-46; 44, 579 sq.; building of the Gārhapatya hearth, 41, 298-319; 43, 117-21; spells put into the s. f., 42, 76; Ukhya f. carried in a pan for a year, 43, 191 n., 198, 198 n., 272 sq., 272 n., 308, 324; Agnisava, 43, 298, 298 n.; the f.-pan a womb, 43, 341; f.-pan represents the universe, 43, 353 sq., 354 n.; thirty-six thousand Arka-f. produced by Mind, Speech, &c., 43, 375-80, 375 n.; the sacrificial f. to be laid down at new moon, not under an asterism, 44, 1 sq.; the offerer of the Agnihotra kept up by his f., 44, 47; Anvāhārya-pākana f., 44, 83, 178, 183;

whilst he is offering the Agnihotra, the Sacrificer's f. become worn out, and he renews them again by the animal sacrifice: with the f. the Sacrificer and his house and cattle are worn out and renewed, 44, 118 sq.; the s. f. long for flesh, 44, 119; worshipped to avoid being driven from one's home, 44, 126; symbolism of the four sacrificial f. at the animal sacrifice, 44, 127; animal sacrifice in the s. f. thrown together, 44, 174; the three f. are the three worlds, 44, 178; he who lays down his two f. spreads himself all over these worlds, 44, 178; how the sacred f. are to be treated when the Agnihotrin dies, 44, 197-200; by burning the Sacrificer they unite him with his f., 44, 200-2; the f. by which the dead Sacrificer is burnt, lovingly touch him even as sons their father, 44, 204; sacrificial f. not kept up by the Kâsis, 44, 401; the sacrificer of a Purushamedha takes up the two f. within his own self, 44, 412; Āgnīdhra (n.) or f.-shed, 44, 515; the three sacrificial f. the heads of Agni, 46, 168; establishment of s. f. not obligatory for those whose condition of life involves chastity, 48, 698.

(f) F. WORSHIP IN INDIA: THE AGNIHOTRA OR F.-OFFERINGS.

Five A. oblations offered to the Prānas, 1, 89-91; 15, 279 sq.; 38, 249-52; 43, 294 sq.; as hungry children sit round their mother, so do all beings sit round the A., 1, 91; he who offers the A. with a full knowledge of its purport, offers it in all worlds, in all beings, in all Selves, all his sins are burnt, 1, 91; the inner A. is better than the ordinary A., 1, 283; 8, 191; 38, 263; reception of a guest during an A., 2, 118 sq.; meal time regulated by A., 7, 218; the A. as the first among sacrifices, 8, 353; 15, 30 sq., 51 sq.; 17, 134; 25, 130, 130 n., 132; 44, 502; 45, 138; the A. or Morning and Evening Libations, and the worship of the fires, 12, 173, 186, 322-60, 374 sq., 374 n., 407, 415, 443 sq.; 26, 37, 37 n., 390; 43, 274, 297, 297 n., 299, 356; 44, xiv,

118 sq.; if the A. were not offered, the sun would not rise, 12, 328; the A. as a domestic sacrifice, obligatory for every householder, morning and evening offerings in the domestic fire, 2, 51; 7, 191; 12, 333 sq.; 14, 265; 29, 14, 18 sq.; 89, 136, 172, 286 sq., 386, 392; 30, 15 sq., 19-21, 39, 196 sq., 265 sq.; 42, 84, 145; the A. is the ship that sails heavenwards, 12, 345 sq.; 44, 185, 190; the Gazilas, who were converted by Buddha, flung their hair, their braids, and their things for the A. into the river, 13, 132 sq.; good conduct more important than the A., 14, 34; the hermit offers the A., 14, 45, 292, 294; 49 (i), 74; an Agnihotrin may perform secret penances, 14, 125; gifts to Brâhmanas better than A., 14, 138 sq.; 25, 229; the Nââiketa rite a kind of f.-sacrifice, which leads to heaven, 15, xxi sqq., 4 sq., 9, 12; 34, 247-52; 48, 269; the merit of offering sacrifices, especially the A., 15, 51 sqq., 334, 336-8; times for the A., 25, 32, 32 n., 122; 48, 527; A. not interrupted by impurity after death, 25, 182, 183 n.; wife burnt with the A. fires, 25, 198; the A. with three sacred fires, 25, 200; persons unfit to offer the A., 25, 437, 437 n.; the permanent obligation of the A., 34, lxxviii; 38, 191, 296 sq., 296 n., 313, 358-61; 48, 177, 693 sq., 702 sq., 725 sq.; offered during a whole month at the ayana of the Kunda-pâyins, 38, 250 n., 251, 314; transference of the fire from the Gârhapatya fire to the two other fires, at the A., 38, 251; a text relating to the A. which forms part of the mahâpitriyagña, 38, 299 sq.; A. offered on the eve of battle, 42, 122, 510; to be offered by the sacrificer himself in new and full moon nights, 44, 21 sq., 34 sq.; esoteric doctrines about the A., 44, 46-8; Uddâlaka Ârûni's teaching on the A., 44, 79-85; worlds conquered by the A., 44, 111 sq.; Ganaka of Videha on the A., 44, 112-15; after performing the A., one approaches the fires saying 'Wealth,' and becomes firmly established by offspring and

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(g) F. WORSHIP IN IRAN.

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- (c) In Buddhism.
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**Gambû**, disciple of *Sambhûta*-*vigaya*, 22, 289; of the *Gautama* gotra, a *Sthavira*, 22, 295, 295 n.

**Gambudîpa**, or *India*, so called after the *Gambu* tree, 13, 127.

**Gambu-gâma**, *Buddha* at, 11, 66.

**Gambuka**, the naked ascetic, 36, 249.

**Gâmbûnada-prabhâsa**: *Mahâ-Kâtyâyana* is to be the future *Buddha G.*, 21, 148 sq.

**Gâmbûnâman**, n. of a *Sthavira*, 22, 287.

**Gambûsvâmin**, disciple of *Sudharman*, 22, 1.

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**Gâmi**, the goddess of maternity, 42, 323, 323 n.

**Gamshêd**, i.e. *Yima*, 4, 10.

**Gana**: meaning of the terms *G.*, *Kula*, and *Sâkhâ*, 22, 288 n.; the head or founder of a *G.*, one of the superiors of *Gaina* monks, 22, 306.

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**Ganadatta**, disciple of *Bhadrabâhu*, 22, 289.

**Ganadhara**, *Gaina* t.t. = chief disciple, 22, 1 n., 306; *Ganas* and *G.* of *Pârśva*, 22, 273 sq.; *Arishṭanemi* had eighteen *G.*, 22, 278; *Rishabha* had eighty-four *G.*, 22, 284; *Mahāvira* had nine *Ganas* and eleven *G.*, 22, 286 sq.; the *G.* and their dis-

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- Gāṇa Mainyō** = Zanā Mainyō = Ahriṃan, 4, 373.
- Gāṇamegaya**, son of Parikshit, Mahābhārata related to him, 8, 229; Tura Kāvasheya, his high priest, 12, xxxii; they pour out cups full of fiery liquor in the palace of G., 44, 95; Indrota performed the horse-sacrifice for him, 44, 396.
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- Gāṇārdana**, n. of Kṛishṇa or Viṣṇu, 7, 5; 8, 41 sq., 52, 88, 99, 233, 393. See Viṣṇu.
- Gaṇas** (troops of gods), the Maruts the princes among, 8, 346; are liable to destruction, 15, 289.
- Gaṇas** and **Gaṇadharas** of Gainas, 22, 273 sq., 278, 284, 286 sq.
- Gana Śārakākshya**, n.p., 1, 84, 87; 43, 393, 396.
- Gāṇasrutī** Pautrāyana, the pious giver, called a Śūdra by Raikva, 1, 55-8; 34, 223-7; 38, 305 sq.; 48, 338-42.
- Gāṇāmba** tree, 36, 247.
- Gandarep(ō)**, see **Gandarewa**.
- Gandarewa** (Gandarep), the golden-heeled, slain by Keresāsp, 18, 370 sq., 374-6, 381; 23, 63, 63 n., 295; 24, 63; 37, 198, 198 n.; 47, 12; born from Yim with a witch, 18, 419; Parshaṭa, son of G., 23, 217; lives beneath the waters, is the son of Ahura, 23, 255 sq., 256 n.; 24, 63.
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- Gandhāra(s)**, n. of a country and people, 1, 105 sq., 105 n.; 11, 135; a king of G., converted by Buddha, 19, 242.
- Gāndhāras**, the art of, an occult science, 45, 366.
- Gandhāris**, takman (fever) delivered over to the G., 42, 2, 446.
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**Gaṅgā**, *see* Ganges.

**Ganges**, the bones of the cremated corpse, to be thrown into it, 7, xxx, 76; its water the purest of all, 7, 205; the first or the best of rivers, 8, 90, 354; 45, 290; Buddha crosses the overflowing river G., 11, 21; 17, 104; 19, 251 sq.; feast of the G. and the Mahî, 17, 25; 20, 359; bathing in the G. as a religious rite, 19, 26; descent of the G., 23, 52; the Brāhmaṇa tribes on the banks of the G., 30, 208; Bharata offered horse-sacrifice near the G., 44, 399; the heavenly G., 45, 92; mother of Bhîshma, 49 (i), 95.

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**Gānussoni**, n. of a Brāhmaṇa, 10 (ii), 109; 11, 167, 168 n.

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**Garsta**, son of Kavi, 23, 218.

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**Gasamisa**, n. of Siddhārtha, Mahāvira's father, 22, 193, 256.

**Gāsānbār**, Phl. 'season-festival,' 5, lxxiii.

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- Gâyatrī** (metre and verse), called prāṇa or breath, 1, 29 n.; 12, 100; meditated upon as Brahman, 1, 44-6, 158, 162, 194; 34, 93-6; 44, 409; 48, 248 sq.; is the first of all metres, 1, 187; 8, 90, 90 n., 353; identified with the earth, 12, 110 sq., 195 n.; 41, 148; as a falcon carried off the Soma, 12, 183 sq., 183 n., 233; 26, 52, 78, 88, 150, 241; 42, 401; 44, 122; speculations on the G., 15, 196-9; 41, 158, 160 sq.; is everything whatsoever exists, 34, 90, 93-5; consists of three feet, these worlds being three in number, 44, 26; the golden, brilliant-winged G. who bears the sacrificer to the heavenly world, 44, 53, 56; a Gâyatra hymn, 46, 7. See also Metres.
- Gayō-Maratan**, see Gâyōmard.
- Gâyōmard** (Gaya Maretan, Gayō-Maratan), the first man, 4, 254; 5, 19, 20 n., 52 sq., 59, 88; 18, 60, 60 n., 401 sq., 411; 23, 227; 24, 58; 31, 260 n.; 37, 26, 26 n.; 47, x, xxix, xli, 4-6, 121; promises not to resort to suicide, 4, 372 n.; king of the mountain, overcome by death, 4, 383 sq.; representing mankind, 5, xxiii; the righteous man, 5, 15 n.; 37, 454, 456, 460; Aharman's conflict with G., 5, 175 sq., 161 sq., 161 n., 164-6, 168, 182-4; when he passed away he fell to the left hand, 5, 20; Gōsūrvan and G., 5, 20, 163; his bones first roused up, 5, 123; Māshya, son of G., 5, 130; first ancestor of Zoroaster, 5, 141 n.; 47, 35, 140; his reign for three thousand years, 5, 149; 24, 345; first ruler of the world, 18, 13 sq., 13 n.; 23, 33 n.; his greatness, 18, 21; among the preparers of the renovation of the universe, 18, 77; made mortal by the evil spirit, 18, 94; destroyed by the demon of death, from his seed sprang Marhayā and Marhīyōih, 18, 105, 105 n.; origin of G. and of mankind, 18, 197-9, 198 n.; son of Aūharmazd, 18, 393 n., 401; called Vohūman, 18, 393 n.; his Fravashi worshipped, 23, 200 sq.; 31, 252, 273, 278 sq.; invoked and worshipped, 23, 350; 31, 324, 362; advantage of his actions, 24, 57 sq., 57 n.; shared heaven through wisdom, 24, 102; afflicted by the demons, 37, 254; predominance of those of the nature of G., 37, 332.
- Gēfar-tōrā**, ancestor of Frēdūn, 5, 132; 47, 34.
- Gēh**, the fiend of menstruation, 5, 15 sq., 15 n., 283 n. See Woman (e).
- Gehila**, of the Vāsishṭha gotra, a Sthavira, 22, 294.
- Gemara**, of the Jews, 47, xiii sq., 119 sq. and n., 129.
- Gems**: wish-conferring gem, 8, 179; 36, 58 sq., 74, 119, 193, 256, 256 n., 258, 264, 267; 49 (i), 157; (ii) 50,

174; g. to be found in the ocean, 20, 302; 36, 303, 303 n.; a wonderful gem presented to Buddha by a Nâga, 21, 252 sq.; magic gem which clears muddy water, 35, 55, 55 n.; list of g., 35, 177; the mystic g. of sovereignty, 36, 14, 14 n., 128. *See also* Amulets, Jewels, and Parables (f).

**Gemshîd**, *see* Yima Khsaëta.

**Gem-Treasure**, *see* Jewels.

**Gem-trees**, *see* Jewels.

**Generation**: semen and blood produced by the Prânas, 8, 275; generative power is immortal, 41, 354; is only on this side of sky and sun, 43, 128, 130. *See also* Birth, Child (c), and Sexual intercourse.

**Genii**, *see* Sâdhyas.

**Genital organ**, one of the (ten, eleven) organs of the body, 8, 261, 336; connected with the self, 8, 338; by means of it he sheds the essence of food as seed, 44, 264.

**Geography**: the sixteen perfect lands created by Ahura-Mazda, 4, 1-10; mythical g., 24, 85-7. *See also* India, Iran, Khvanîras, Mountains, and Rivers.

**Geta**, a prince from whom Anâthapindada obtained the Getavana, 19, 216 sq. and n.; 20, 187 sq.; 49 (i), 193 sq.

**Getavana**, garden and monastery, founded at Sâvatthi by Anâthapindada, 10 (ii), 17, 20, &c.; 11, 167 n., 238, 238 n., 296; 19, 213-18, 230 sq.

**Geurva**, Haoist, son of, 37, 224, 224 n.

**Geusurvâ**, Av., = Phl. Gôsrûvan (q.v.), 5, 20 n.

**Ghâna**, Pali t.t., four kinds of meditation, 11, 115 n., 212, 271 sq., 272 n. *See* Meditation.

**Gharma**, *see* Pravargya.

**Gharîkâra**, a potter, invited Gotipâla to visit the Buddha, 36, 21; no rain fell upon his hut, 36, 23 sq.

**Ghaura**, *see* Kanva G.

**Ghee** (ghrita), or clarified butter, is the sap of heaven and earth, of the universe, 12, 372 sq.; 41, 333, 390; is a purifier, 26, 8; belongs to the gods, 26, 14; is a thunderbolt, 26, 106, 169 sq.; is consecration water, 41, 79; is seed, 41, 211 sq.; offered

on the fire-altar, 43, 182 sq.; is sacred to Agni, 43, 189; is fiery mettle, 44, 274, 296, 312, 410 sq.; is the resource of the gods, 44, 296, 410.

**Ghora**, a work of the Atharvans, 44, 366 n.

**Ghora**, *see* Kanva.

**Ghora Ângirasa**, communicates his view of the sacrifice to Krishna, the son of Devakî, 1, 52.

**Ghosel**, *see* Purification.

**Ghoshamati**, son of a former Buddha, 21, 19.

**Ghosts**, 'a carriage full of ghosts,' an impossible thing, 16, 140, 142 n. *See also* Pretas, Spirits, and Superhuman beings.

**Ghouls**, *see* Demons.

**Ghrîtakaushika**, n. of a teacher, 15, 119, 186.

**Ghrîtâkî**, a nymph, 43, 107; 49 (i), 39.

**Giantesses**, *see* Superhuman beings.

**Gibt**, idols of ancient Arabs, 6, 79.

**Gideon** and Saul confused, 6, 38 sq., 38 n.

**Gifts**, rules about making and accepting g., 2, 65 sq., 203 sq., 265 sq.; 7, 87; 14, 68, 70 sq.; 25, lxviii, 133 sq., 158 sq., 167 sq., 592; 27, 78, 84-6, 89, 423; 28, 76 sq.; 33, 220 sq.; making of g. purifies a sinner, 2, 70; 25, 188, 477; making of g. accompanied by a water-libation, 2, 122, 203; 13, 143; 14, 277 n.; 17, 250 sq., 251 n.; 19, 231; meritoriousness of g. to learned Brâhmanas, 2, 163; 7, 21 sq.; 10 (ii), 50 sq.; 14, 134-9, 240; 25, 93, 99-102, 133, 229 sq., 430 sq., 434 sq.; giving g., a penance, 2, 275, 277, 279, 285 sq.; 4, 172-5; 6, 28, 110 sq., 188; 9, 271; 14, 109, 113 sq., 116, 118, 125, 134 sq., 137, 222, 295, 302, 305 sq., 311 sq., 328, 330 sq.; 25, 445 sq., 454, 456-9, 477; 29, 120; g. of honour, made by a king to his chief minister, 3, 194, 267, 267 n.; g. to a woman from her male relatives, 7, 69; 25, 374; illicit g., 2, 292, 292 n.; 7, 136, 136 n., 187-9; 14, 115, 130, 239, 310, 317; 25, 109, 142 sq., 167 sq., 424-6, 435, 438, 444, 481; g. for purposes of sacrifices must

not be employed for any other purposes, 7, 192; the householder's duty of making g., 7, 192-4, 215-17, 8, 358 sq.; 14, 237, 262; 25, 92, 164 sq.; the merit of different kinds of pious g., and their corresponding rewards, 7, 263-76; 25, 165-7, 165 n., 229 sq.; certain times auspicious for certain kinds of g., 7, 263, 265-70; the skin of a black antelope, adorned and covered with all sorts of jewels, given to a Brâhmana, 7, 263 sq.; fit and unfit persons to receive g., 7, 274-6; 10 (ii), 80-4; 14, 38 sq.; 24, 53, 82, 291 sq.; 25, 59, 107, 158 sq., 430 sq. and n., 444, 444 n.; protection is more meritorious than any g., 7, 271; fruit of g. obtained by devotion, 8, 81; good and bad kinds of g., 8, 120 sq., 242, 324 sq., 330; g. made without respect to fruit, a means of sanctification, 8, 121 sq.; g. made at ceremonies, 8, 169; sacrifice, g., and other pious works end in destruction, 8, 355; giving and accepting of g. the duty of Brâhmanas, 8, 359; 25, 24, 158 sq., 419, 426; some Brâhmanas are for meditation, others for sacrifice, others for g., 8, 376; the gift of the law exceeds all g., 10 (i), 83, 83 n.; meritoriousness of g., 10 (i), 84; 11, 20, 20 sq. n.; 17, 223 sq.; 36, 31-8, 145-8, 150, 155; made to Bhikkhus and to the church of the Buddha, 11, 27, 33; 35, 134 sq.; the meritoriousness of g. to Buddha, 11, 80, 84; 35, 242-6; 36, 24, 31-8; 49 (ii), 119, 123, 136, 139, 141, 143; perpetual grant made by Sudassana, 11, 263 sq.; at sacrifices and funeral oblations g. must be given to learned Brâhmanas only, 14, 17 sq.; rules about g. of robes to Bhikkhus or the Samgha, 17, 194 sq., 219-25, 251-5; to the priests and the poor, 18, 150 sq., 150 n., 154 sq.; made at the birth of a prince, 19, 19 sq.; wishing g., for which the donor expects a particular result in a future birth, 20, 9, 9 n.; the great merit of giving Vihâras to the Samgha, 20, 160; 36, 3; resumption of g., a title of the law, 25, ciii, 253, 282-4, 292, 292 n.; 33, xiii, 128-30, 341-3; of a thou-

sand cows, 25, 110; a hermit not to receive g., 25, 200; once only does a man say, 'I will give,' 25, 335; 33, 171; offered to the Dîkshita, 26, 45; for the dead, 27, 34; 28, 140 sq., 144-7, 156 sq., 164, 194 sq.; about g. of introduction, 27, 119; g. of condolence, mourning g., 27, 134, 136 sq., 154 sq., 155 n., 183, 356; 28, 69 sq.; interchange of g. between ruler and ministers, 28, 21-3, 69 sq.; given to Brâhmanas at a wedding, 29, 38 sq.; made at the end of ceremonies, 29, 57; distribution of g. to be avoided for some days after the funeral, 29, 244 sq.; what is given away at a Srâddha brings prosperity, 29, 254; prayers recited when receiving g., 29, 367 sq.; one about to give alms must not be arrested, 33, 19; deeds of g., 33, 305 sq.; great meritoriousness of g. of land, 33, 306; inalienable g., 33, 314; duty of king to bestow g. on Brâhmanas, 33, 347; invalid g., 33, 354; Buddhas do neither accept nor refuse g., 35, 145; to be given to the Order rather than to the Buddha, 36, 51-5; a Samana purifies g. made to him, 36, 82-4; why do Bhikkhus trouble about g.? 36, 92-6; the meritoriousness of g. illustrated by the story of Vessantara, 36, 114-32; ten g. that are disapproved, 36, 120 sq.; a Bhikkhu should always share g. he has received with others, 36, 292; law about righteous g., 37, 68, 106 sq., 441; g. of the righteous, 37, 72; g. to righteous teachers, 37, 95 sq.; damaged g., 37, 137; the soul desires giving of g., 37, 193; righteous g. at the season-festivals, 37, 483; sacrifices, g. and austerities are purifying, 48, 700. *See also* Charity, Priests (fees), Teacher (fees).

**Giggahakûta**, 'Vulture's Peak,' n. of a mountain, 10 (ii), 80.

**Gihin**, Pali t.t. = *Gahattâ*, householder, 10 (ii), x.

**Gihvâvat** Vâdhyoga, n. of a teacher, 15, 226.

**Gim**, *see* Yima.

**Gina**, title used by Buddhists and Gainas, 22, xix sq.; title of Ma-

*hāvīra*, 22, 201; or *Tīrthakara*, 34, 429; 'there is now no G., but there is a highly esteemed guide to show the way,' 45, 45; the arguments of Buddha, G., and others contradictory, 48, 425, 426; teaching of G. to be rejected by the *Vedāntin*, 48, 531. *See also* *Buddha (a)*, and *Ginas*.

*Ginakalpika*, a, who wears no clothes, 22, 57 n.

*Ginas*, whatever they have declared, is truth, 22, 49 sq.; are born as gods in their former existence, 22, 189, 217 sq., 271, 276, 281; lives of the G., 22, 217-85; adoration of twenty-four G., 45, 159, 163. *See also* *Buddha (j)*, *Saints*, and *Tīrthakaras*.

*Ginns*, created out of smokeless fire, 6, xiii, 246; 9, 258; subject to birth and death, 6, xiii; the daughters of Allāh, 6, xiii; Mohammed an apostle both for men and g., 6, xiv, 131; 9, 304 sq., 304 n.; hysterical symptoms explained as possession by g., 6, xxi; Mohammed's vision of g. crowding around him, 6, xxx; Muslim belief in the g., 6, lxix sq.; those who made the g. partners with God rebuked, 6, 127 sq. and n.; 9, 174; hell filled with g. and men, 6, 160, 218; 9, 136; mankind and g. together could not produce the like of the *Qur'ān*, 9, 10; Iblīs was of the g., 9, 20; Mohammed said to be possessed by a g., 9, 69; work for Solomon, 9, 101 sq., 151, 151 sq. and n.; misbelievers believe in g., 9, 155; misbelievers among g. and men, 9, 226; listened to the *Qur'ān*, 9, 228; g. and mankind worship God, 9, 248, 259 sq.; lonely places haunted by g., 9, 305 n.

*Giribbaga*, in *Magadha*, 10 (ii), 67.

*Girirāghosha*, the 12th *Tathāgata*, 49 (ii), 6.

*Girirāghoshesvara*, the 49th *Tathāgata*, 49 (ii), 6.

*Girls*, *see* *Woman*.

*Girṇār*, mount, on its summit *Arishanemi* reached *Kevala*, and died, 22, 277, 279; Mount G. or *Raivatā*, sacred to *Gainas* and *Hindus*, 45, 115 n.

*Gishru*, a god, a name of the great self, 8, 219, 332.

*Gīsti*, n.p., 23, 212.

*Gītā*, i. e. *Bhagavadgītā*, q.v.

*Gītan* *Sailini*, said that speech is Brahman, 15, 152.

*Gīva*, Sk. t.t., individual or personal soul, 34, xxv. *See* *Self*, and *Soul*.

*Gīva*, n.p., *see* *Gīvaka*.

*Gīvaka* *Komārabhakkā*, physician of King *Bimbisāra* and one of the chief partisans of *Buddha*, 13, 191-3; 17, 180 sq., 193-6; 19, 241, 241 n.; 49 (ii), 163 sq.; son of the courtesan *Sālavatī*, performs wonderful cures, 17, 172-94; recommends to *Buddha* the construction of cloisters and bath-rooms, 20, 102 sq.

*Gīvala* *Kailaki*, quoted, 12, 336.

*Gīvanmukti*, t.t., release of one while still living. *See* *Emancipation*, and *Nirvāna*.

*Gīw*, son of *Gūdarz*, 5, 118.

*Gladness*, goddess, worshipped at the *Pravargya*, 44, 453.

*Glāva* *Maitreya*, other name of *Vaka Dālbhya*, 1, 21.

*Glory*, kingly G. and unconsumed G. worshipped, 31, 200, 206, 211, 217, 221, 226.

*Glow-worm*, seen disappear here and there in darkness, 8, 239.

*Gñāna*, Sk., knowledge, pure intelligence or thought, 34, xxv.

*Gñānagupta*, or *Gñānakūta*, translated the Fo-pen-hing-tsih-king, 19, xxix; Chinese translation of the *Saddharma-pundarikā*, by G. and *Dharmagupta*, 21, xix-xxi, xxiii.

*Gñāna-kānda*, Sk. t.t., the portion (of the *Veda*) which relates to knowledge, and *Karma-kānda*, 1, lxiii, lxxx; systematized by the *Uttara Mīmāṃsā*, 34, x, xii; includes *Āraṇyakas* and *Upanishads*, 34, x; its subject is the knowledge of Brahman, 34, x; not limited to the higher castes only, 34, xi; in need of systematic defence, 34, xi; two different parts of it, 34, xxvii; final escape from the *samsāra* to be obtained by the G. only, 34, xxix. *See also* *Knowledge*, *Philosophy*, and *Veda (f)*.

*Gñānākara*, n. of a son of a *Buddha*, 21, 157.

*Gñātrīputra*, *see* *Mahāvīra*.

*Gñātris*, *Mahāvīra* of the clan of the,

22, 191, 194, 248, 254-6; a noble family, followers of a king, 45, 339. *Gñātri Shanda*, n. of a park, Mahāvira proceeds to it, 22, 199, 259.

**Goat**, a red, offered to the Manes, 2, 148, 148 n.; cleaned grain held up before a g., 7, 101; is the first among sacrificial animals, 8, 353; symbolical sacrifice of a he-g., 12, 275, 292, 292 n.; milk of g. the best food, 24, 45; belongs to Pragāpati, 26, 71 sq., 74; 41, 35, 171; g.'s skin, 41, 35; easier to cook than other victims, 41, 130; how created, 41, 147, 173, 245, 401; 43, 38; 44, 214, 452; he-g. sacrificial animal, 41, 162, 165 sq., 204 sq.; 44, 298; is sacred to Agni, 41, 225; corresponds to the Brāhmava, 41, 227; g.'s hair, 41, 229 sq.; contains all forms of cattle, 41, 230; eats all kinds of herbs, 41, 245; g.'s milk, 41, 245; 44, 452, 457, 477; supports the earth, 46, 61 sq.; Agā, g. and 'unborn' principle, 48, 367, 370. *See also* Agā, and Animals (e, g).

**Gōbāk-abū**, maiden mother of the apostle Sōshāns, 47, 115, 115 n.

**Gobharana**, or Ku-fa-lan, translator of Fo-pen-hing-king, 19, xvi sq.

**Gobhila-Grihya-sūtra**, and Khādira Grihya-sūtra, 29, 371-3; and the Mantra-Brāhmava, 30, 3-11; translated, 30, 13-132.

**Goblins** (pisāṭhikās) reside in hollow trees, 13, 318; g. or Bhūtas, *see* Bhūtas, Demons, Pisāṭas, Rākshasas, and Superhuman beings.

**God.**

(a) G. or Allāh in the Qur'ān.

(b) G. (Heaven, Thien, Ti) in Chinese Sacred Books.

(c) G. (Yazdān) in Zoroastrian Sacred Books.

(d) G. (Īsvara, the Lord) in Sacred Books of India.

(a) **GOD OR ALLĀH IN THE QUR'ĀN.**

Unity of G., 6, lii, liv, lxi, lxxi, 22 sq., 95, 127 sq., 137, 177, 205, 235-7, 244, 251 sq., 255; 9, 26, 168; wherever you turn there is G.'s face, 6, 16; did not beget a son, 6, 16, 95, 128; 9, 13 sq., 29, 34, 47, 71, 83, 182, 217; unity, self-subsistence and omnipotence of G., 6, 40, 40 n., 46-50, 54, 84, 117, 127 sq.; Arabs call angels 'daughters of G.', 6, 256, 256 n.; *there is no G. but He*, 9, 35,

42, 47 sq., 55, 59 sq., 66 sq., 71-3, 80, 89, 101, 104 sq., 115, 117, 119, 157, 168 sq., 176, 181 sq., 188, 190-2, 196 sq., 199, 218, 224, 231, 247, 287, 305 sq.; unity of G. preached by Abraham, 9, 50 sq.; has no daughters, and is not akin to the ginns, 9, 174, 212, 250, 252; the doctrine of the unity of G. terrifies the idolators, 9, 187; *say, 'He is G. alone! G. the Eternal! He begets not and is not begotten! Nor is there like unto Him any one!'* 9, 344; — ruler of the day of judgement, 6, 1; His is the kingdom of the heavens and the earth, 6, 15 sq., 59, 62, 68 sq., 90, 95, 100, 102 sq., 115 sq., 123, 157, 190, 196, 199 sq., 218, 234, 238, 258; 9, 32, 34 sq., 47, 63, 82 sq., 91, 134 sq., 150, 161, 181, 187, 205, 210, 217 sq., 223 sq., 235, 253, 266, 286, 292, 327; is mighty and wise, 6, 30, 32, 37, 41, 45 sq.; is omniscient, 6, 35, 45, 47, 50, 111, 121 sq., 184, 205, 233; 9, 55, 64 sq., 71, 82, 101, 105 sq., 115, 123, 133, 135, 145, 150, 158, 161, 167, 183, 192, 203, 206, 237, 241, 266, 271, 286-8, 293, 328; is Lord of grace over the worlds, 6, 39; is mighty and avenging, 6, 46; alone is powerful, 6, 144, 204, 241 sq.; not the weight of an atom can escape G., 6, 200; lightning and thunder celebrate His praise, 6, 233; the signs of G., night and day, &c., 6, 257-9, 261 sq.; 9, 2, 126-30, 134, 164 sq., 182, 184, 186-8, 198, 202, 208 sq., 220 sq.; the birds in the vault of the sky, none holds them in but G., 6, 259; if the sea were ink and the trees pens they would not suffice to write the words of G., 9, 26, 134; His are the best of names, 9, 13, 13 n.; a day with G. is a thousand years (and more) with men, 9, 61, 135, 301; His omnipotence, 9, 70 sq.; is the light of the heavens and the earth, 9, 78; His power over nature 9, 79, 87-9, 104 sq., 158, 164 sq., 293 sq.; quickens the earth with rain, sends winds, &c., 9, 123 sq., 129 sq., 158; makes the angels His messengers, 9, 157; respites men for a time, 9, 162; attributes and names of G., 9, 277; — belief in G.

inculcated, 6, 2-4, 8, &c.; 9, 3, &c.; serve ye none but G., 6, 11; 9, 3, 5; the curse of G. is on the misbeliever, 6, 22, 165, 170, 261 sq.; he who disbelieves in idols and believes in G. has got hold of religion, 6, 40; obey G. and the Apostle, 6, 50, 68, 74, 80-3, 163, 165, 183; 9, 79 sq., 143 sq., 148 sq., 232, 241, 287; it is not G. who wrongs the misbelievers, but it is themselves they wrong, 6, 61, 198, 216; 9, 121, 125; misbelievers do not hurt G., but themselves, 6, 67; pardons anything short of idolatry, 6, 79, 88 sq.; belief in G. and fear of G. inculcated, 6, 90 sq.; could send a sign, if He pleased, 6, 119; trust in G. alone, 6, 129; the Meccans would not have believed, even if G. had sent signs, 6, 129; belief depends on G.'s grace, 6, 130 sq., 203 sq.; 9, 314, 322; who disbelieve on G., their works are as ashes blown by the wind, 6, 240; all creation adores G., 6, 255; 9, 5 sq., 47, 58, 79, 266, 273, 280, 282, 286; will defend believers, but loves not the misbelieving traitor, 9, 60; cares not for the rejection of His message by the infidels, 9, 90; honour belongs to G. alone, 9, 158; rebuke to those who say they serve false gods as a means to approach G., 9, 182; — the Creator, 6, 3-5, 52, 54, 71, 100, 115, 117, 123, 127 sq., 144, 192 sq., 205, 232, 234, 239 sq., 242, 245 sq., 249, 251; 9, 11 sq., 34, 37 sq., 83, 88, 104 sq., 122 sq., &c.; *the Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is*, 6, 16; manifested in His creation, 6, 69; has not created heaven and earth in sport, 9, 47 sq., 219; the best of creators, 9, 66; created every beast, 9, 79; produces the creation and then turns it back, 9, 119, 126 sq.; created ginn and mankind to worship Him, 9, 248; — He is forgiving and merciful, 6, 1, 24 sq., 27, 29, 32 sq., 36, 50, 62, 65, 75 sq., 86-8, 90, 93, 102, 108, 111, 134, 137, 144, 166, 171, 173, 176, 186-8, 204, 209, 229 sq., 252, 262 sq.; 9, 6, 21, 55, 63, 73, 75, 77, 82 sq., 100, 109, 139, 142, 146, 149 sq.,

161, 190, 205, 208, 235, 239-41, 270, 272, 280, 287, 290, 308; *sends down of His grace on whomsoever of His servants He will*, 6, 12, 14; the G. of Abraham, Ishmael, Isaac, and Jacob, 6, 18 sq.; is with the patient in all calamities, 6, 21 sq.; He created men, and to Him do they return, 6, 22, 192, 197, 205, 257; 9, 70, 119, 123, 132 sq., 183, 244, 272, 294, 336; *whatsoever good ye do, verily, of it G. knows*, 6, 31; guides whom He will unto the right path, 6, 31; will redouble a good loan many a double, 6, 37; dispute between Abraham and Nimrod about G., 6, 40 sq.; revives the dead, 6, 41; 9, 56 sq., 205; fashions you in the womb as He pleases, 6, 46 sq.; victory is but from G., 6, 62; it is not for any soul to die, but for G.'s permission, 6, 63; 9, 285; He quickens and He kills, 6, 65, 157, 190, 199, 246; 9, 63 sq., 70, 128 sq., 197, 218, 244, 253, 266, 312, 320; only can help, in dangers of land and sea, 6, 65 sq., 122; 9, 8 sq., 17, 124, 164 sq.; made a covenant with the Muslim, as with the children of Israel, 6, 98 sq.; G. and the Apostle to be taken as patrons, 6, 105; takes men to Himself in sleep, 6, 122; obliges no soul more than it can bear, 6, 135, 142; 9, 289; bids only justice, 6, 140; *whoso fears G. and does what is right, there is no fear for them, nor shall they grieve*, 6, 141; the earth is His, He gives it for an inheritance to whom He pleases, 6, 152; appears to Moses on the mountain, 6, 154; the good names of G. not to be perverted, 6, 160; mentioning of G.'s name protects from the devil, 6, 162; *nought shall befall us save what G. has written down for us*, 6, 180; good-will from G. is the mighty happiness, 6, 183; does not forgive the hypocrites, 6, 184; when in distress men turn to G., but forget Him after deliverance, 6, 193-5, 255; guides unto truth, 6, 197; *He it is who made for you the night, that ye might rest therein, and the day to see therein; verily, in that are signs unto a people who can hear*, 6, 200; is the best of judges, 6, 204; *there is no beast that walks,*

*but He taketh it by its forelock*, 6, 211; knows what each female bears, 6, 233; ordered all things for the benefit of mankind, 6, 242, 251 sq.; 9, 63, 66, 164 sq., 206, 211, 293-5, 319, 321; His decree will come to pass, 6, 250; thankfulness for G.'s favours enjoined, 6, 258 sq.; is with those who fear Him, and with those who do well, 6, 264; never say, 'I am going to do that to-morrow,' except 'if G. please,' 9, 16; is best at rewarding, and best at bringing to an issue, 9, 19; men dispute about G. and follow devils, 9, 56 sq.; the name of G. to be mentioned over cattle when slaughtered, 9, 60; judges between the religions of the different nations, 9, 64; Abraham praises and prays to G., 9, 93 sq.; appears to Moses in the fire, 9, 100, 111; has subjected nature to man, 9, 133, 211, 221; the ship rides on the sea by the favour of G., 9, 134, 208, 221; sends water to the sterile land and brings forth corn for men, 9, 138, 159 sq., 184, 242, 246, 264 sq.; man's ingratitude to G., 9, 183, 187, 204; when the devil incites you, seek refuge with G., 9, 202; speaks to man only by inspiration, 9, 210; nigher to man than his jugular vein, 9, 243; hymn in praise of G.'s bounties, 9, 258-62; the Lord of ascents, His judgement cannot be repelled, 9, 300 sq. *See also Allâh.*

(b) G. (HEAVEN, THIEN, T'ï) IN CHINESE SACRED BOOKS.

Chinese words for G., 3, xxiii-xxix; 16, xix sq., 51 sq.; 'G.' and 'Heaven' used without distinction, 3, 196-8, 477 sq. n.; 27, 386-8 n.; 39, 16-18; lamentation and appeal to Heaven, the great G., 3, 354; the 'seat of T'ï' or 'the G. given position,' 16, 223, 223 n.; — dynasties founded, kings appointed and favoured by G., are the correlates of G., 3, 58, 114, 144, 153, 159-61, 163, 184, 196-8, 245, 266, 309 sq., 319, 378 sq., 379 n., 389-92, 477; 16, 287 sq., 289 n.; employs Thang to punish the wicked Kieh, 3, 87; King Thang will examine good and bad in himself and his people with

the mind of G., 3, 91; a virtuous king called the fellow of G., 3, 99, 99 n.; secures the good order of the kingdom, 3, 111; Heaven made instructors (kings) for the inferior people that they might be able to be aiding to G., 3, 126; curses the wicked King Shâu, 3, 130, 222; Wân's fame ascended up to the high G., and G. approved, 3, 166, 208; the king the great son and vice-gerent of G., 3, 185; Thang brightly administered the bright ordinances of G., 3, 221; appointed Thang to regulate the boundaries of the kingdom, 3, 307; King Wân in heaven ascends and descends on the left and the right of G., 3, 378, 378 n.; when G. gave the command, Shang became subject to Kâu, 3, 379; King Wân served G., and so secured the great blessing, 3, 381, 392; speaks to King Wân, 3, 391 sq., 391 n.; worshipped by King Wû after his victory, 28, 60; — sacrifices (offered by kings) to G., 3, 39, 126, 163, 302, 321, 343, 343 n., 392, 392 n., 397, 422, 422 n.; 16, 150, 255, 255 n., 287 sq., 289 n., 341, 342 n.; 27, 25, 218, 220, 293, 385, 407, 410, 413 sq., 417, 430 sq., 430 n.; 28, 32, 167, 212, 212 n., 311, 338 sq., 349; requires the punishment of the enemy, 3, 85, 135; has conferred a moral sense even on inferior people, 3, 89 sq.; 'the Spiritual Sovereign in the high heavens,' 3, 90, 90 n.; sends down blessings on the good, miseries on the evil-doer, 3, 95, 208, 214 sq., 259 sq.; Shâu serves neither G. nor the spirits of heaven and earth, 3, 126; roused to anger by Khwân's disturbing the five elements, did not give him the Great Plan, 3, 139; leads men to tranquil security, 3, 197; man cannot dare to rest in the favour of G., 3, 206; Thâi-wî's virtue was made to affect G., 3, 207; able ministers honour G. in the discharge of their duties, 3, 221 sq.; displeased with cruel punishments, 3, 256; appointed wheat and barley for the nourishment of all, 3, 320; encouragement by saying, 'G. is with you,' 3, 342, 382; foreseeing providence of G., 3,

390 n.; Kiang Yüan trod on a toe-print of G., and conceived, 3, 397; pleased with the smell of sacrifices, 3, 399; the people's misery ascribed to G.'s having reversed His usual course of procedure, 3, 408, 408 n.; how vast is G., the ruler of men below, how arrayed in terrors, 3, 410; not G. has caused the evil time, but it arises from not following the old ways, 3, 412; King Hsüan expostulates with G. and all the spirits whose help in a terrible drought might be expected, 3, 419-23; the work of G. in nature, 16, 48, 50-3, 425-7, 426 n.; an unfathomable spiritual power working in all operations, 16, 357, 358 n.; prayer to G. for a good year in spring, and ploughing the field of G., 27, 254 sq., 255 n.; summer sacrifice for rain to G., 27, 273 sq., 274 n.; worship of G. who dwells in the great heaven, 27, 278, 309; accepts victims which are complete and entire, 27, 288; produce gathered from 'the acres of G.,' 27, 293; origin of the worship of G., 27, 370, 370 n.; the Tão before G., 39, 50, 60, 68 sq., 84, 243; Tãoism denies the existence of a personal G., 39, 134; 'the divinity in man,' is the name for the spirit trained according to the Tão, 39, 146 sq., 367; the Tãoist sage ascends among the immortals and arrives at the place of G., 39, 313 n., 314; a power to which the Tão requires submission, coming near our idea of G., 40, 38 n. *See also* Heaven (a), Tão, Thien, and Ti.

(c) G. (YAZDÂN) IN ZOROASTRIAN SACRED BOOKS.

The will of G. is the law of righteousness, 4, 100, 210; 23, 23; religion of G., 5, 64, 194; perversion of G.'s work, is of the Evil spirit, 5, 112; in undertaking anything one should say, 'in the name of G.,' 5, 112; prayer to G., 5, 136; praise of G., 5, 185; invoked in a benediction, 5, 235, 239, 369, 379, 399, 404; worship of G., 5, 308, 316 sq., 392; horses of G., 5, 404, 404 n.; G. or yazdânō, plur., 18, 4, 4 n.; created male and female, 18,

401; mystical power of names of G., 23, 21; conversation with G. on the Holy Word, 23, 128, 133; proofs of the existence of a Creator, 24, 139-51, 164 sq.; knowledge of G. the beginning of all knowledge, 24, 140; necessity of understanding the sacred being, 24, 166-8; inconsistency of those who ascribe both good and evil to G., 24, 173-202; four requisites of divinity, 24, 174; inconsistencies in the assertions of various sects regarding G., 24, 202-51; surrounded by angels, 24, 224; casts worshippers into hell, 24, 224 sq.; comes to Abraham who offers Him wine, 24, 225 sq.; criticism of the Godship of Christ, and of the Trinity, 24, 231-5; nothing happens without the will of G., 24, 235 sq.; the kindness and generosity of the sacred being, 24, 256 sq.; existence, unity, purity, and matchlessness of the sacred being, 24, 270; cannot be responsible for permanent evil, 31, 26.

(d) G. (ĪSVARA, THE LORD) IN SACRED BOOKS OF INDIA.

*One God—who is he?—swallowed the four great ones, he, the guardian of the world,* 1, 58; fire (heat) is merged in G., at the death of the body, 1, 101, 108; G. is the True, 1, 121; causes men to do good and evil actions, 1, 299; 38, 59; 48, 558; pervades everything, the whole world a manifestation of Him, 1, 311, 314; 8, 127; 15, 243; 34, xxviii, cxix, 111, 442; 48, 86 sq., 101 sq., 396, 700; is the origin and the dissolution of the whole Universe, Higher than Him there is none else, all this is strung on Him as pearls on a thread, 8, 74; 34, xxvi sq.; 48, 359; is the Creator, the cause and origin of all, 8, 86 sq., 190, 192; 15, 260-7; 19, 195; 34, xxviii, 16 sq., 46, 48 sq., 61, 135-42, 243, 254, 263-6, 270 sq., 328; 38, 24 sq., 183, 416; 48, xiv; 48, 206 sq., 209, 558; creates the universe by means of changes, 8, 157; His difference from the universe, 8, 164, 164 n.; He is the Lord of all, the master of all, the ruler of all, &c., 15, 179, 232; 19,

106; 48, 352; rules the Pradhâna, 15, 235 sq.; 34, 434 sq., 437 sq.; 48, 396 sq., 522 sq.; is the creator of the illusory world, 15, 251 sq.; the cause of the bondage, existence, and liberation of the world, 15, 265; 38, 58 sq.; creates Brahman and delivers the Vedas to him, 15, 265 sq.; is not the cause of the world, 19, 161, 206-8, 294; 49 (i), 176; created the king, 25, 216; created Punishment, His own son, 25, 218 sq.; not a mere operative cause, 34, li, 284, 434-40; 48, 413, 522 sq.; has a shape consisting of the threefold world, 34, 145 sq.; the supporting of all things up to ether can be the work of G. only, 34, 170; Lords, such as Hiranyagarbha, &c., are able to continue their previous forms of existence in each new creation, 34, 213, 215; dependency of the world on Him, 34, 242-5, 290, 370; 38, 415 sq.; is the evolver of names and forms, 34, 328 sq.; 38, 96-8; 48, 350; the creation of this world is mere play to Him, 34, 357; may, although Himself unmoving, move the universe, 34, 369; creates things in dreams, 48, 120 sq., 764; is not an agent, because He has no body, 48, 172; is not touched by the evils of creation, 48, 429, 477 sq.; He only possesses the power of ruling the world, 48, 769 sq.;—meditation on G., 8, 78; 15, 232-4; 34, 441; abides alike in all entities, and is not destroyed if they are destroyed, 8, 106; *worshipping Him with the proper works man attains to perfection*, 8, 127; 48, 700; *dwells in the heart of all creatures, whirling, by His mysterious power, all creatures as if mounted on a machine*, 8, 129; 48, 557; is eternal, 8, 157, 186-94; 38, 416; the relation between G. and the individual soul, 8, 187, 187 n., 192-4, 192 n.; 15, 325; 34, xxix, xxxix, xlix, 279, 329, 343-6, 434 sq.; 38, 59-61, 65 sq., 138-40, 244 sq., 291, 338-40, 416-18; 48, 128, 209, 396; is unborn, moving about day and night, without sloth, 8, 192, 194; *should one fly, even after furnishing oneself with thousands upon thousands*

*of wings, and even though one should have the velocity of thought, one would never reach the end of the (great) cause*, 8, 192; *He is without symbols, and also without qualities, nothing exists that is a cause of Him*, 8, 309; not affected by pleasure and pain, 8, 352; 38, 63-5; 48, 427; Buddhism antagonistic to the belief in G., 11, 142; 19, 161, 206-8, 294; 34, 403; mythological deities, the Lord (Pragâpati), and the Highest Self, 15, xxxiii sq.; the personality of G. in the Svetârvatara-Up., 15, xxxvi; relation between G. and the Highest Brahman, 15, xxxvi-xxxviii, 38; 34, xxv, xxvii, xxx, lxii-lxiv, xcvi, 70, 81, 159 sq., 187, 234; 38, 290 sq., 418; by knowing G., final emancipation is obtained, by meditating on Him, the blissful state in the Brahma-world is reached, 15, 236; *He sees without eyes, He hears without ears, without hands and feet He hastens and grasps*, 15, 248; 48, 476; spreads out one net (samsâra) after another and draws it together again, 15, 255; full description of G., 15, 260-7; by His light all this is lightened, 15, 265; the highest bridge to immortality, 15, 266; a hymn in praise of the Lord of the Universe in whom all gods are, 15, 303; the Undiscernible One, 25, 495, 495 n.; hymn to the Unknown G., 32, xxvii, 1-13; manifests itself in a fourfold form, 34, xxiii; as a retributor and dispenser, 34, xxvi; G. or the lower Brahman, 34, xxvii, xci, xcii; is all-powerful, all-knowing, all merciful, His nature is fundamentally antagonistic to all evil, 34, xxviii, 15, 79, 125, 136 sq., 329, 357; matter and souls constitute the body of G., 34, xxviii; Sankara's personal G., is something unreal, 34, xxx; Râmânuga's Brahman is a personal G., 34, xxx, cxxiii sq., cxxiv n.; cannot be reproached with cruelty, on account of His regarding merit and demerit, 34, xlix, 343-6, 357-60; 38, 180-3; 48, 488; the intelligent Self is G., 34, 15, 234, 290; 38, 337-40; is without a body, 34, 50 sq., 438; 48, 421; the one within the sun and the eye is G.,

34, 77-81, 124 sqq.; 38, 416 sq.; has no special abode, but abides in His own glory, 34, 78; the sole topic of all worldly songs and of Scripture, 34, 80, 160; His nature is Mâyâ, He is the ruler of Mâyâ, 34, 80, 357 n., 370 sq.; 48, 367; although present everywhere, He is pleased when meditated upon as dwelling in the heart, 34, 114, 196; immortality and fearlessness ascribed to Him, 34, 125; the lordly power of the gods is based on Him, 34, 130; 'measured by a span,' 34, 144, 150-3, 192, 195 sq.; the perception of G. in the gastric fire, 34, 147, 149; has the heaven for His head, &c., and is based on the earth, 34, 148; forms the head, &c., and is based on the chin of the devout worshipper, 34, 148; worshipped as Vairâṇara, 34, 149 sq.; is greater than ether, 34, 177; is a liminary support, 34, 181 sq.; *there is only one highest Lord ever unchanging, whose substance is cognition, and who, by means of Nescience, manifests Himself in various ways, just as a thaumaturg appears in different shapes by means of his magical power.* 34, 190; is the absolute ruler of the past and the future, 34, 196; His position analogous to that of Parganya, 34, 358; His essential goodness affirmed by Śruti and Smṛiti, 34, 358; the Lord Paṣupati, Śiva, 34, 435; Scripture the production of the omniscient G. and the omniscience of G. based on Scripture, 34, 437; soul, gods, and G., 36, xxii sq.; meant by the term 'he who renders tripartite,' 38, 97; is everlastingly free from Nescience, 38, 149; is free from all qualities, 38, 340; there is also a form of G. not abiding in effected things, 38, 417 sq.; is all-knowing, 42, 88, 389; 48, 444, 523; Breath is the one G., 44, 117; there must be no questioning beyond the deity, 44, 117, 117 n.; understood by Person (Purusha), or Highest Self, or Brahman, 48, 4, &c., 352; *intelligence pure, free from stain, free from grief, free from all contact with desire and other affections, everlastingly one is the highest Lord—Vasudeva apart from whom nothing exists,* 48, 23; specific power of the knowledge of G., 48,

116; His essential nature is knowledge, 48, 128; Nârâyana, and other names of the one G., 48, 133, 667; existence of G., how to be proved apart from Scripture, 48, 162-9, 497; dwells in the hearts of all creatures, 48, 356 sq.; the Ancient who is difficult to be seen, 48, 361; Hara, the one G., 48, 364; is the enjoyer of all sacrifices, 48, 411 sq., 627; good and evil works please or displease G., 48, 487; Gaiṇas hold that there is no G., 48, 516; *offerings and pious works, all this He bears who is the nave of the Universe, He is Agni and Vâyu, He is Sun and Moon,* 48, 627; called 'That which is,' 48, 658 sq.; purity of mind and heart, due to the grace of G., leads to knowledge, 48, 710; knowledge of G. propitiates G., and thus destroys the displeasure of G. due to previous sins, 48, 723; the continuance of the body's life due to G.'s pleasure or displeasure caused by good or evil deeds, 48, 725; the released soul experiences different worlds created by G. engaged in playful sport, 48, 764; *we know from Scripture that there is a Supreme Person whose nature is absolute bliss and goodness; who is fundamentally antagonistic to all evil; who is the cause of the origination, sustentation, and dissolution of the world; who differs in nature from all other beings, who is all-knowing, who by His mere thought and will accomplishes all His purposes; who is an ocean of kindness as it were for all who depend on Him; who is all-merciful; who is immeasurably raised above all possibility of any one being equal or superior to Him; whose name is the highest Brahman,* 48, 770. See also Brahman, Creator, Great One, Īś, Īśvara, Ka, Krishna, Nârâyana, Person (Purusha), Pragâpati, and Self (highest).

Godâna, Godânakarman, see Hair.

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Goddesses: the powers of the gods represented by their wives, 1, 151 n.; Hsüan Kiang appears like a goddess, 3, 436, 436 n.; fame, fortune, speech, &c., 8, 90; offerings to the wives of the gods, 12, 75 sq., 75 n., 256 n.,

258; 29, 352; 44, 174 sq.; g. of learning, 14, 299; the pious received in paradise by nymphs, 21, 345, 436; the three g. Sarasvatī, 14ā, and Bhārati, 26, 186 n.; 42, 512; *Tvaṣṭri*, and the wives of the gods, 26, 320 n.; spin the bride's and the Brahmakārin's garment, 29, 277 sq.; 30, 147; forenoon, afternoon, noon, evening, midnight and dawn invoked as g., 29, 347; oblations to the g., 30, 143; 43, 263-5; the golden-armed goddess, seated in the midst of the gods, 30, 179; divine women (wives of the gods, *Dhishazās*, days and nights, metres, stars), 41, 242-4; the goddess of the field, 42, 89; wives of the gods and other g. invoked, 42, 162; 46, 245; evil qualities as female divinities, 42, 423.

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#### **Gods.**

- (a) Names, classes, and numbers of Hindu g.
- (b) Origin of g. (India).
- (c) Characteristics, food of the g. (India).
- (d) Abodes of g. (India).
- (e) G. and men in India.
- (f) All the g. and individual g. (India).
- (g) Myths and legends of Hindu g.
- (h) Worship of g. in India.
- (i) Hindu g. in philosophy.
- (j) G. in Buddhism.
- (k) G. in Gāina religion.
- (l) Angels and archangels in Zoroastrianism.
- (m) G. or sacred beings (*Vazratas*, *Yazdān*) in Zoroastrianism.
- (n) Chinese spirits or spiritual beings (*Kwei-shān*).
- (o) False g. in Islām.

#### **(a) NAMES, CLASSES, AND NUMBERS OF HINDU G.**

Lists of g., 1, 238-40, 245, 288-90; 7, 212-14; 8, 219-21; 14, 252-5; 29, 120-2, 280; 30, 243; 41, 40 n.; 42, 80; 44, 281; 46, 186-92; sacrifices to g., like *Kumāra*, who formerly were men, 2, 40, 40 n., 263 n.; the eight *Lokapālas* or guardians of the world, *Indra*, &c., 7, 4, 4 n.; 25, 185 sq., 186 n., 216 sq., 256; 33, 104, 107, 109; father, mother, and teacher, compared to the three g., 7, 128; are threefold (of the three *Gunas*), 8, 331; men are more numerous than g., 12, 342; as many g. as there were of old, so many g. there are now, 12, 351; of the *Ganas*, the lord of the g., the goddess of

learning, and the lord of learning, 14, 299; faith, right knowledge, wisdom, and other abstract ideas deified, 14, 308; 26, 21 sq.; 29, 121 sq., 221, 321; 30, 145; 41, 250; number and classes of g., their spheres and abodes, 15, 139-49; the 3,306 g. are only the various powers of them, 15, 140; the g. of the different quarters, all enter into the sun, 15, 338-40; *Agnishvātas*, the manes of the g., 25, 111 sq.; *Vaimānika* g. produced by goodness, 25, 494, 495 n.; g. and demigods in the scale of creatures, 25, 494 sq.; eleven g. in heaven, eleven on earth, eleven in the waters, 26, 290; three kinds of g., *Vasus*, *Rudras*, and *Ādityas*, 26, 350; 46, 42 sq.; thirty-three g. (8 *Vasus*, 11 *Rudras*, 12 *Ādityas*, 2 Heaven and Earth), and *Pragāpati*, 26, 411; 30, 240; 41, 9, 79; 42, 187; 44, 115, 151, 206-11, 252, 257 sq.; 46, 42, 245; list of the *Nakshatras* with their presiding deities, 29, 53 sq.; domestic g., 29, 319 sq.; earth, air, heavens, quarters, waters, rays, ocean, invoked for protection, 29, 343 sq.; all kinds of g. invoked at the house-building, 29, 347 sq.; the thirty-three g., the Brahman's children, 30, 194 sq.; their number, 34, 200; all g. comprised in the *Vasus*, *Rudras*, *Ādityas*, *Vīśvedevas*, and *Maruts*, 34, 202 n.; among the *pañ-kaganāb*, 34, 262; the *devasū* or Divine Quickeners, 41, 69-72; 43, 246-9, 246 n.; six deities who became the universe, 41, 187-9; are threefold (of sky, air, earth), 41, 239, 239 n.; are sevenfold, 41, 241; all kinds of divine beings invoked in a battle-charm, 42, 119 sq.; prayer for deliverance from calamity, addressed to the entire pantheon, 42, 160-2, 628 sq.; deities of metres, 43, 53, 330 sq.; the divine host, 43, 373; 46, 42 sq.; number of g. stationary, 43, 128; Food and Breath are the two g., 44, 117; the three g. are the three worlds, for therein all the g. are contained, 44, 117; are of three orders, 44, 291, 291 n.; as many as there are g. of the Seasonal offerings, so many are all

the g., 44, 383, 393; in the air, and in the heavenly light, 46, 245; three hundred and three thousand g. and thirty and nine did service to Agni, 46, 257; the secret names of the g., 46, 378; Kshattras among the g., 48, 461; wives of the g., *see* Goddesses. *See also* Devas, Superhuman beings, Suras, and *also below* (j, k).

(b) ORIGIN OF G. (INDIA).

The Devas worshipped breath as Bhûti or being, and thus became great beings, 1, 213; anywhere at the birthplace of a deity, Srâddhas should be performed, 7, 260; obtained their divinity by living as Brahmaârinis, 8, 178; the devotee creates for himself even the divinity of the g., 8, 250; created, 8, 387; 25, 12, 12 n.; 43, 289; 48, 461; the sons of Heaven and Earth, 12, 225; the highest creation of Brahman, when he created the g., 15, 86-90; sprang from the manes, 25, 112; the state of g. reached by the quality of goodness, 25, 493; obtained their authority by means of the sacrifice, 26, 21, 36, 39, 46, 101, 174, 445; born of the mind, 26, 42; a kind of theogony, 32, 246 sq.; belief in the existence of the g., 42, 158, 622; were born of the uk-kishra, 42, 229; the birth of the g. is the year, 43, 144; the Brahman (neut.) created the g., 44, 27; after the procreation of the g. offspring is produced, 44, 44; are the offspring of Manu, 46, 42 sq.; originated from the Self, 48, 367.

(c) CHARACTERISTICS, FOOD OF THE G. (INDIA).

Their exalted character denied, 8, 16 sq., 76, 76 n.; worship the pure great light, 8, 186; become deluded, wishing for pleasure, 8, 322; enlightenment is the characteristic of g., 8, 348; the path-finding g., 12, 263 sq.; are immortal, imperishable, 12, 290, 295, 444; 38, 388; 43, 148; 44, 174; how they became immortal, 12, 310 sq., 343; 26, 147 sq., 346; 41, 157; 43, 220, 256, 356 sq.; 44, 5, 28; are the rays of the sun, 12, 328; 26, 254; are trebly true, 14, 277, 319;

are mortal, 15, 289; age of the g., 25, 20-2; are invisible, 26, 19; 34, 201; do not sleep, 26, 44; 32, 8; are hidden to men, 26, 76; always speak the truth, 26, 95 sq.; 43, 257 sq.; 44, 447; the threefold age of the g., 29, 56; 30, 162; are long-lived through ambrosia (amrita), 29, 294; *the so-called deathlessness of the g. only means their comparatively long existence. And their lordly power also is based on the highest Lord and does not naturally belong to them*, 34, 130; 38, 17; having several bodies at the same time, they come to many sacrifices, 34, 198-201, 217; 48, 330 sq.; naturally possess all supernatural powers, 34, 200, 219; have certain characteristic shapes without which the sacrificer could not represent them to his mind, 34, 221 sq.; possess a body and sense-organs, 34, 355; 48, 328-30; exist in the state of highest power and glory and cannot enter, in this wretched body, into the condition of enjoyers, 38, 93; may be called light and so on, because they represent light and so on, 38, 388; are free from decrepitude, 42, 51, 365; immortality and truth in the g., 42, 84; the g. love the mystic, 43, 156, 158, 175, 179, 372, 398; 44, 443; made themselves boneless and immortal, 43, 178; are of joyful soul, 43, 339 sq.; have no loathing for anything, 44, 184, 186; 'the patient g. who give no reply,' 48, 68; souls of g., 48, 198; are liable to suffering, 48, 327; are qualified for meditation on divinities, 48, 335-7;—Vâyu, the eater, and his food, viz. Agni, Âditya, Kandramas, Ap, 1, 59, 59 n.; subsist on sacrifices, 7, 194; 12, 66 sq., 176; 26, 154; 41, 1; 44, 22, 508 sq.; sacrificial food for the g. is amrita (ambrosia), 12, 40 sq.; 26, 191; the moon is Soma, the food of the g., 12, 176, 181, 362, 380; 26, xiii; 44, 6, 9 sq., 34; the sacrifice their food, immortality their sap, the sun their light, 12, 361; living food of the immortal g., 26, 201; the souls are the food of the g., 38, 110-12; the circle of the never-ending food of the g., 43, 221; how the g. eat

food, 43, 295; the hymn of praise is food for the g., 44, 232; ghee is their favourite resource, 44, 296, 342, 410; all the g. subsist on rain, 44, 507; subsist on the milk of cattle, 44, 508; when Soma overflows, all the g. avail themselves thereof, 44, 510; sun made into honey (nectar) for the enjoyment of the g., 48, 368 sq., 370; *the g. in truth do not eat nor do they drink; by the mere sight of that amrita they are satisfied*, 38, 111; 48, 589.

(d) ABODES OF G. (INDIA).

East, the quarter of the g., 1, 176; 12, 63, 422; 26, 1-4; 44, 448; formerly men and g. lived together, then the g. went to heaven in reward of their sacrifices, 2, 140; 12, 160, 199 sq., 207 sq.; 26, 307; 44, 43; the sacrificer ascends to the g., 2, 140; 12, 294; 14, 302, 331 sq.; 26, 1, 4; 43, 267 sq.; 44, 372; world of the g., obtained by good and pious actions, 7, 109, 129; 8, 84, 233, 254 sq., 316, 322, 327, 389; 14, 258, 261; what deity one worships to that he goes after death, 8, 76, 78; abide in the house of the sacrificer, 12, 4 sq.; dwell in heaven, 12, 109; 26, 260; 43, 97, 103, 109, 113, 116 sq., 148; dwell on the top of Mount Meru, 12, 110 n.; 'the ladder of the g.' whereby the g. and Rishis reached their high station, 14, 309; priests rule over the world of the g., 25, 157; the place of worship a high spot as being nearer to the g., 26, 1 sq., 1 n.; by the metres the g. attained heaven, 26, 230, 328; 44, 156, 172; paths between heaven and earth, trodden by the g., 29, 337; 42, 51, 365; the soul goes from the world of the g. to Vāyu, 38, 386; who vie with the sun, who are in rivers, or mountains, 42, 35, 408; a tree as the seat of the g., 42, 416; established themselves in this world by means of animals, 43, 56 sq.; seven worlds of the g., 43, 277, 314; all the g. abide here on the new moon day, 44, 2; worlds of the g. (in the north) and the fathers, 44, 225; did not know the Pavamāna to be the heavenly world,

44, 304; the g. who are in this world and who are in the heavenly world, 44, 328; North-east the region of both g. and men, 44, 359; the earth, the air, and the sky, regions, Nakshatras and waters, places of abode for all the g., 44, 505 sq.; may the divine doors open themselves, that the g. may come forth, 46, 153; to the g. go the worshippers of the g., those devoted to Vishnu go to Vishnu, 48, 627; path of the g., see Future Life (b). See also Heaven.

(e) G. AND MEN IN INDIA.

*'I know myself reaching as far as the g., and I know the g. reaching as far as me. For these g. receive their gifts from hence, and are supported from hence'*, 1, 212 sq.; do not teach what is virtue and what is sin, 2, 72; Brāhmanas are the human g., 7, 77; 12, 309 sq., 374; 26, 341; 42, 164, 529; beings divided into godlike and demoniac, 8, 114 sq.; are inferior to the men of true knowledge, 8, 146, 161, 161 n.; are engaged in gifts, 8, 282; reach perfection by penance, 8, 389; g. are the truth, man is the untruth, 12, 4, 16; 26, 63, 238, 344; 33, 93; in the beginning g. and men were together, 12, 347 sq.; give the enjoyments through fear of punishment, 25, 219, 219 n.; desert a country ruled by a wicked king, 25, 220; *the wicked, indeed, say in their hearts, 'Nobody sees us'; but the g. distinctly see them*, 25, 269; 'speech of the g.', false evidence with a pious intention, 25, 272; the king shall emulate the g., 25, 396 sq.; Brāhmanas have power over the g., 25, 398, 398 n., 447; penances adopted by g., sages, and manes, 25, 473, 475; the Veda the eternal eye of the manes, g., and men, 25, 504; know the mind of man, 26, 94; blamed for not being liberal enough, 32, 81, 87; the laws (vrata) of the g., 32, 237-9; 46, 367, 370; read the original code of Manu, 33, 3; men deprived of virility by the wrath of a deity, 33, 167; a king is a deity, 33, 221; cannot perform sacrifices, hence not

entitled to the study of the Veda, 34, 197 n.; Vyâsa and others conversed with the g. face to face, 34, 222 sq.; the vital airs, at the time of death, enter into them, 38, 105 sq.; the souls of sacrificers enjoy themselves with the g., 38, 112; g. were first, then men, 41, 262; 43, 228, 252, 257; longer is the life of the g., shorter the life of men, 41, 344; have given the remedy against poison, 42, 27; charms found by Brahmins, Rishis, and g., 42, 29; sins committed by the g. cause madness, 42, 32, 520; disease sent by the g., 42, 41; rescue men from death, 42, 53-5; this world is most dear to the g., 42, 60; the g. who have brought on trouble, again remove it, 42, 67; spells prepared by g., 42, 78; slain enemies join the g., pious men, and departed Fathers, 42, 126; all the g. follow the Brahmakârin (the sun), 42, 214 sq.; men do (at sacrifices) what the g. did, 43, 83 sq.; a Brâhmana descended from a Rishi represents all g., 44, 195 sq.; followed the laws of Rîta, 46, 54, 64.

(f) ALL THE G. AND INDIVIDUAL G. (INDIA).

Pragâpati brooded over the three g., Agni, Vâyû, Âditya, and squeezed out the three Vedas, 1, 70; instructed by Pragâpati, 8, 282 sq.; 25, 164; 43, 175; 44, 103; g., men, and Asuras, the threefold descendants of Pragâpati, 15, 189; 41, 194 sq.; 43, 220; created by Pragâpati, 25, 14, 14 n.; 41, 157; 43, 350; 44, 13, 15; heal Pragâpati by oblations, offered in Agni, 41, 152-4; in union with the life-sustaining g. Pragâpati creates, 43, 32; Pragâpati and the g. converse like father and sons, 43, 59 sq.; Pragâpati bestows shares and lordship on the g., 43, 67-70; offer Pragâpati up in sacrifice, 43, 304 sq.; afraid of Pragâpati, the Death, 43, 356; the sacrificial horse fettered for the g., for Pragâpati, 44, 277 sq.; Pragâpati assigned the sacrifices to the g., 44, 295 sq.; Pragâpati desired to gain the world of the g. and that of men, 44, 306; by the Âsvamedha the g. restored

the eye of Pragâpati, 44, 328; the horse of the Âsvamedha belongs to all g., not only to Pragâpati, 44, 336; behind Pragâpati are all the g., 44, 393; the g. perish and are created again by Pragâpati, by means of the Veda, 48, 331 sq.;—Indra is above the other g., 1, 151, 307; 8, 88; Agni, Vâyû, and Indra are above the other g., 1, 151; Agni, Soma, and Indra represent all the g., 12, 168 sq.; from terror of Brahman fire and sun burn, Indra, and Vâyû, and Death run away, 15, 21; Agni, Indra, and Sûrya, superior to the other g., 26, 402-4; to Indra belongs the first chariot, to the g. the second, 42, 152; draw together round Indra, 43, 127; Indra and Agni are all the g., 43, 278; are the people of King Dharma Indra, 44, 370;—Agni brings the offerings to the g. or the g. to the sacrifice, 2, 71; 12, 117 sq.; 14, 71; 43, 197 sq., 268; 46, 1, 6-8, 24, 92, 100, 108, 135, 153, 198, 261; chose Agni for their Hotri, 12, 87-9; kindled Agni, 12, 116; 46, 31, 49; the vow belonging to Agni together with g. and men, 29, 229; bestowed immortality on Agni, 43, 156, 177; possessed of a good Agni, 46, 13; Agni and the other g., 46, 16 sq., 22, 31, 37, 49 sq., 64, 67, 70, 83, 89, 119, 173, 275, 303, 418; he is called a friend of the g., to whose sacrifice Agni comes, 46, 92; Agni invoked against hostile powers of g. and mortals, 46, 211; *see also* Agni (c, g);—the three g., Brahman, Vishnu, and Sîva, 7, xxii, 128; 15, 304, 308; have been destroyed by Kâla, 7, 79; Lakshmi in g., 7, 299; even those who worship other g. with faith, worship only Krishna, 8, 84; 48, 411; Krishna the source of g. and sages, 8, 86; do not understand Krishna, 8, 86 sq.; all g. seen within Krishna, 8, 92-4; are desiring to see the divine form of Krishna, 8, 99; Vishnu is the ruler of g., demons, and Nâgas, &c., 8, 347; of all g., Dânavas, Bhûtas, &c., Îvara is the lord, 8, 354; Daksha, the father of the g. who are born from

the internal organ, 14, 299; Agni and the other chief g. are only the chief manifestations of the highest Brahman, 15, 302, 303; the Self identified with Sambhu, Bhava, Rudra, Pragâpati, Hiranyagarbha, Vishnu, Nārâyana, 15, 340 sq.; all the g. are Aditi, 32, 255, 261; the king as the God of Riches, 33, 217 sq.; the thousand-eyed god, 42, 68, 402; the armies of the g., having the sun as their ensign, 42, 133; neither g. nor men can escape Bhava and Sarva, 42, 159; Trita, the scapegoat of the g., 42, 521-3; Agni, Vāyu, and Rudra are the hearts of the g., 43, 162; the many g. and the one God, 44, 115-17; Ahavaniya fire, the womb of the g., 44, 271; subsist on the sun, 44, 470, 508; guarded by the sun, 44, 471; the matutinal g., Agni, the two Āsvins, the Dawn, the rising Sun, 46, 39; the rain-giving god, 46, 43.

(g) MYTHS AND LEGENDS OF HINDU G.

Day and night of the g., 7, 77; 25, 20; 'ponds dug by the g., natural lakes, 7, 205, 205 n.; 33, 112, 112 n.; perform sacrifices, 12, 8 sq., 12; 26, 47-9, 52, 74 sq., 89, 93-9, 131, 147, 149-52, 174 sq., 178 sq., 194, 202, 240, 249, 252, 275 sq., 279, 291, 301, 303, 386, 433, 446; 41, 1; 44, 7, 15-19, 22, 317, 441-4; the sacrifice escaped the g., 12, 23, 140; 26, 89, 235; the sacrifice that became a tortoise, the g., and the Rishis, 12, 160-2; deposited their beasts with Agni, 12, 347; formerly g., men, and fathers drank visibly together, now invisibly, 12, 367 n.; 26, 155; ran a race, 12, 370 sq.; 26, 327 n.; 41, 1 sq.; slew Vritra by means of sacrifice, 12, 408-10, 417-20, 437, 444 sq., 449; 41, 48; sins committed by the g., 14, 321; 42, 73, 604; the whole world sprang from the g., 25, 112; the g. even swore oaths, 25, 273, 273 n.; 33, 98 sq.; accidents caused by the will of the g., 25, 325; proclaimed the power of austerity, 25, 479; the celestial hosts approached the g., 26, 179 sq.; procured holy and medical plants,

42, 4 sq., 38 sq., 280; release the sun and the *ritam* from darkness and sin, 42, 15; sorceries performed by the g., 42, 39; conquered all the world in battle, 42, 86; pour love into the waters, 42, 105, 535; quarrels among the g., 42, 134, 363; human sacrificer imitates the rites performed by the g., 43, 22 sq., 30, 33, 41, 58 sq., 82, 117, 145, 156, 169, 188, 190-5, 198, 200, 202, 215 sq., 217 sq., 223-5, 236-9, 255 sq., 270, 275 sq., 303, 316; afraid of the Rakshas, 43, 104 sq.; 44, 453, 462, 467, 478; how they recovered the nectar of immortality, 43, 255; the Haya (steed) carries the g., 43, 401; fashioned the initiation and other parts of the sacrifices, 44, 138; performed a sacrificial session of a thousand years, 44, 170 sq.; gold is a form of the g., 44, 236; come on chariots, 46, 38, 237, 245; struggle of g. (Devas) and Asuras, *see* Asuras (c).

(b) WORSHIP OF G. IN INDIA.

A Sâman interwoven in the g., 1, 32; offerings to all the g. (Vaisvadeva, Devayagña), 2, 48, 48 n., 195, 201 sq., 299; 14, 49 sq., 304, 308; 25, 91, 132; 29, 84-7, 89 sq., 161 sq., 321; 44, 95 sq.; as long as he is impure, he shall avoid pronouncing the names of the g., 2, 94; Snātaka shall not speak evil of the g., and must be careful about his duties towards them, 2, 95, 225; 29, 124; Bali offerings to the servants of the g., the g. inside the house, and the g. of the points of the horizon, 2, 107, 107 n., 202, 202 n.; 29, 290; Brâhmanas and Kshatriyas uphold g., manes, and men, 2, 238; witnesses to be sworn in the presence of the g., the king, and Brâhmanas, 2, 247; the strength, &c., of a student who breaks the vow of chastity goes to the g., 2, 294, 294 n.; he who performs penances becomes known to all the g., 2, 299; 14, 297; reverence towards g. and Brâhmanas enjoined for all castes, 7, 13; Śrâddhas begin and end with rites in honour of the g., 7, 85, 238; 12, 363 sq., 433 sq.; 14, 53 sq., 238; 25, 98, 98 n.,

113 sq., 113 n., 121; the householder's duty of worshipping the g., 7, 194; 8, 118, 243, 306; part of the hand called 'Tirtha sacred to the g.', 7, 198; 14, 25, 166; 25, 40 sq.; he who sacrifices pleases the g., and the g. reward the sacrificer, 8, 53, 61; 12, 248; 48, 626 sq., 720; those who worship the g. go to the world of g., 8, 84; 12, 450 sq., 451 n.; 44, 259, 272; paying reverence to g., a good penance, 8, 119; contempt of the g. is a sin, 8, 320; 25, 154; the good householder eats what remains after offerings to g. and guests, 8, 358; the hermit should eat after the g. and guests are satisfied, he should eat little, depending on the g., 8, 361 sq.; invoked by Brāhmins, 11, 180; he who enters the vow before sacrifice, approaches the g., 12, 6; the offerings announced or pointed out to the g., 12, 17, 32; 30, 343 sq.; the oblation shall gladden the g., 12, 27; the sacrifice is performed for the g., the seasons, and the metres, 12, 79-81; sit round the altar, 12, 86; the Barhis, or the Prastara, the seat of the g., 12, 87, 93; the priests propitiate g., 12, 127 sq., 134 sq.; man owes the debt of sacrifice to the g., 12, 190 sq., 190 n.; 14, 46, 56, 271; 25, 169; 49 (i), 100; the power of the g. is the sacrifice, 12, 251; are dismissed at the end of the sacrifice, 12, 263 sq.; 26, 377 sq.; 41, 185; times suitable for the worship of the g., 12, 289 sq.; go to the house of him who sets up the sacred fire, and performs the Agnihotra, 12, 291, 328 sq.; new-moon libation to the horses of the g., 12, 375, 382 sq. and n.; are desirous of purity and themselves pure, and love a pure sacrifice, 14, 186; worshipped during penances, 14, 303-6; 25, 476; a performer of rites securing success, must worship cows, Brāhmanas, and g., 14, 323; Ka purifies by a certain rite Sahasrāksha, Fire, Wind, Sun, Soma, Yama, and other lords of the g., 14, 331; feasts in honour of the g., 25, 64 sq.; marriage rite of the g. (daiva), 25, 79-82; 29, 166; ordain the consumption of

meat for sacrifices, 25, 174; to be worshipped after a victory, 25, 248, 248 n.; husband receives his wife from the g., 25, 344, 344 n.; wealth of those who offer sacrifices is called property of the g., 25, 434 sq.; cooked offerings for the g., 26, 201; all g. draw nigh to the victim, thinking that it is immolated for them, 26, 203; food given to Brāhmanas, reaches the g., 29, 16; Yama and all g. contained in the Ashvakâ, 29, 102; adoration to g., Rishis, Manes, and men, 29, 150; Agni, Indra, Pragâpati, Vîve Devâs, Brahman are regularly worshipped where there is no special rule with regard to the deity of a sacrifice, 29, 163; satisfied by reciting the Vedas and other sacred texts, 29, 218; 44, 96 sq., 101; satiated at the Tarpana, 29, 219; invoked to give long life to the new-born child, 29, 294; water oblations to the g. at the Utsarga, 29, 325; Bali offering to the protecting deities of the furrow, 29, 335 sq.; the pupil at the Upanayana given in charge of the g., 29, 401; 30, 272; there can be no substitute for the deity of a sacrifice, 30, 353; delight in prayers, 32, 86; sacrifices enjoined by them, 32, 238 sq.; ordeal to be performed in the presence of the guardians of the world, 33, 104; high value of property belonging to g., 33, 205; look on with divine eyes when a witness gives evidence, 33, 245; the judge worships the g. before performing an ordeal, 33, 250 sq.; oaths by g., 33, 315; fine for stealing property of a deity or Brāhmana, 33, 363; invoked for long life, 42, 50 sq.; an amulet for g., fathers, and men, 42, 87; all the g. call the king to the throne, 42, 113; Brāhmanas strike those who revile the g., 42, 169-71; the sterile cow belongs to the g., therefore must be given to the Brahmins, 42, 175-9, 656; bricks of the fire-altar identified with g., 43, 90 sq.; the sacrifice is the self of the g., 43, 103; 44, 504; from left to right is the way with the g., 43, 136, 139, 147; only that is a deity to whom oblations

are offered, 43, 240, 245 sq.; if he eats on new and full moon nights, he eats whilst passing over the g., 44, 21; the sacrificer gives himself up to the g. (by the fasts) and redeems himself by the (new and full moon) sacrifice, 44, 22 sq.; theory regarding the full and new moon in respect of the g. (sun and moon, earth and sky, night and day), 44, 31; he who offers to the g. is inferior to the self-offerer, 44, 38; offerings to the g. compared to tribute brought to a king, 44, 38; fill gold cups for him who having offered ghee, offers sacrificial portions, 44, 61; Śrī dismembered by the g., and restored by a sacrifice, 44, 62-5; *Prishṭhā* and *Abhiplava* are the two wheels of the g. crushing the Sacrificer's evil, 44, 149; how the Mahāvratā yielded itself to the g., 44, 159; rites for the g. and rites for the Fathers, how distinguished, 44, 198-200, 430-4; *may the g. protect me through the g.*, 44, 258; prayer to be delivered from sins against the g., 44, 265 sq.; all the g. are concerned in the horse-sacrifice, 44, 278 sq., 311, 352; went in quest of the *Aśva-medha*, 44, 284; depart from those who speak impure speech at the sacrifice, 44, 387; the *Udgātri* called 'friend of the g.', 44, 388; all the g. made guardians of the *Pravargya* sacrifice, 44, 453; what is baked, belongs to the g., 44, 456; sacrifice a feast of the g., 46, 6, 283; spirits or deified objects connected with the sacrifice, 46, 8-12; the Aryan clans long for the g., 46, 100. *See also* Debts (the three), Idols, and Sacrifices (e).

(i) HINDU G. IN PHILOSOPHY.

Teaching of Brahman with regard to the g., 1, 151 sq., 152 n.; the elements and the five senses or *Prāṇas* represented as g., 1, 185; 8, 123, 123 n., 337-40, 349 sq.; 15, 98, 274; 34, 303-5; 41, 273, 395; 43, 32, 185 sq., 304; 48, 417, 576, 586 sq.; union of the g., as entered into the body, 1, 208, 233, 238-40; all the g. are produced by knowledge of the Self, 1, 245; the human body

represented as a lute made by the g., 1, 264; the absorption of the two classes of g. (viz. fire, sun, moon, lightning, and the senses, &c.) into Brahman or breath, 1, 288-90; never reached the Self, 1, 311; 8, 367, 391; through freedom from heedlessness the g. attained to the Brahman, 8, 152 n., 153; are not pleased with a cessation of mortal form, 8, 254 sq.; the science of final emancipation is a great mystery even among the g., 8, 254; speech relates to all the g., 8, 338; the sage who is assimilated with the Brahman, is identical with the g., and extolled by g. and demons, 8, 345; Hara, Rudra, Siva, &c., as names of the Highest Self, 15, xxxiii sq., 16; have doubted as to death, 15, 5 sq.; Brahman is all g., the g. being but his manifestation, 15, 86; *Prāṇa* identified with the g., 15, 274-6; 34, 200, 269; the g. identified with the *Atman*, 25, 512; whether g. are capable of the knowledge of Brahman, 34, xxxvii, 198 sq., 216-23; 48, 326-35; create many things by their mere intention, 34, xciv, 347 sq.; possess unobstructed knowledge, 34, 99; are qualified for the study and practice of the Veda, 34, 198 sq.; may have the desire of final release, 34, 198; to them the Veda is manifest of itself (without study), 34, 199; undergo discipleship, 34, 199; multi-form creations exist in them, 34, 353; the performers of sacrifices are objects of enjoyment for the g., 38, 111; 48, 588 sq.; g. worship *Prāṇa*, 42, 219; serve the Person in the eye under the name of 'strengthening food,' 43, 373; by naming the g. everything here is named, 43, 390; as the Year the Sacrificer goes to the g., 44, 140, 155; Highest Person, the inner ruler of *Agni* and other g., 48, 155; the g. create each in his own world what they require, God creates the entire world, by mere volition, 48, 472.

(j) G. IN BUDDHISM.

Dialogue between a deity and Buddha, g. taught by Buddha, 10 (ii), 17-19, 43 sq.; 11, 142; 13,

122 sq.; the g. rejoice at the birth of Buddha, 10 (ii), 94, 125 sq.; 19, 4-6, 13, 344 sq., 347-56; how they felt about Buddha's death, 11, 88-90, 119-21, 127; 19, 308, 318; pay homage to the remains of Buddha, 11, 124, 128 sq.; rejoice and pay homage to Buddha when he reaches Bodhi and founds the Kingdom of Truth, 11, 153-5; 13, 97 sq.; 19, 58, 163 sq., 178 sq.; 21, 160-71, 184; 35, 243; 49 (i), 68 sq., 136, 155 sq., 165-7; instrumental in making Buddha (Yasa) resign the world, 13, 83, 89, 103; 19, 32-4, 36, 49, 54, 56-8, 68 sq., 88, 144, 152-5; 21, 55; 35, 220 sq.; 36, 45, 45 sq. n.; 49 (i), 30, 32, 34, 52, 68, 163, 173; scatter scents and flowers and raise heavenly music at Buddha's funeral, 19, 323; pay homage to the newborn Buddha, 19, 361-4; 49 (i), 7; Indra, Brahma Sahâmpati with all the other g. strew garments and heavenly flowers on Buddha, 21, 69 sq., 313, 315, 366; the four classes of the audience of a Buddha, monks, &c., g. and other superhuman beings, 21, 69, 162, 213, 222 sq., 225, 253, 376, 383, 412, 431, 442; pay homage to Buddhas, 21, 156 sq., 162-71, 183 sq., 308; Indras, Brahmas, and Brahmakâyikas show honour to the preacher, 21, 347, 349; worship relics of Buddhas, 35, 148 sq., 151, 247; when Buddha was eating the g. infused the sap of life into his dish, 36, 37 sq., 37 n.; g. and men adopted the Dhamma, after Brahmâ had adopted it, 36, 41 sq.;—the disciple of Buddha will overcome the world of the g., 10 (i), 16; envy the Arhat, 10 (i), 28, 49; 20, 233; not even g. could change into defeat the victory of a man who has vanquished himself, 10 (i), 31 sq.; the Buddhist view of the g., 10 (i), 31 sq. n.; 11, 162-5; the uncharitable do not attain the world of the g., 10 (i), 48; we shall be like the bright g., feeding on happiness, 10 (i), 53, 53 n.; the virtuous praised by the g., 10 (i), 59, 86; the true Brâhmana is he who has risen above all bondage both to men and to g., 10 (i),

93 sq.; do not know the path of the Arhat, 10 (i), 95; (ii), 115; world of g., Mâras, and Brahmans, 10 (ii), 14, 30, 45, 96, 142 sq., 208; 11, 187, 288; vehicles of the g., 10 (ii), 23; 21, 345, 350; 36, 117; cried out against the injustice of killing cows for sacrifices, 10 (ii), 51; the g. worship Indra, 10 (ii), 52; g. and men depend on desire, 10 (ii), 55; the g. hear the well-spoken words of Vâsava, 10 (ii), 64; the pious householder goes to the g. by name Sayampabhas, 10 (ii), 66; g. as adepts of Buddha and friends of Buddhists, 10 (ii), 85 sq., 185 sq.; 13, 81 sq.; 20, 401; are subject to time, 10 (ii), 90; a Muni is to be worshipped by g. and men, 10 (ii), 91; Buddha, the enlightened of g. and men, 10 (ii), 96; the thirty-three (Tidasas, Tâvatimsas) g., 10 (ii), 125; 11, 18, 32, 32 n., 48; 17, 101, 107; 35, 11, 13; a god, or Brahman, or Inda, the husband of Sugâ, 10 (ii), 189; Buddha has penetrated all things concerning the g., 10 (ii), 213; good men called g., 11, 20 sq. and n.; Buddha, the teacher of g. and men, 11, 27, 41, 54, &c.; 19, 331; 21, 119 sq.; 35, 167, 237; can, by intense meditation, cause an earthquake, 11, 45 sq.; their royal city Akamandâ, 11, 100, 248; 35, 3; their existence depends on Karma, 11, 119 sq. n.; world of Brâhmanas and Samanas, g. and men, 11, 152 sq., 187, &c.; the wheel of the empire of Truth set rolling by Buddha, cannot be turned back by any god, 11, 153 sq.; seven kinds of g., 11, 154, 154 n.; an immeasurable bright light beyond even the power of the g., appeared in the universe, when Buddha founded his kingdom of righteousness, 11, 155; converted by Buddha, 11, 155 n.; 19, 240 sq.; 36, 248-50; 49 (i), 180; the higher g. are opapâtika, there being no sex or birth in the heavens, 11, 214 n.; aspiration to belong to one or other of the angel hosts (deva-nikâya), is a spiritual bondage, 11, 227, 231 sq.; cloud-spirits of cold, heat, air, wind, and rain, 11, 255 n.; deities residing in trees, 13, 126; 35, 242; they

who honour the g. by offerings, will be honoured by the g. in return, 17, 103; are liable to old age, decay, and death, 19, 18, 18 n., 159 sq., 275, 275 n., 371; pay worship to *Brīhaspati*, 19, 78; subject to transmigration, 19, 160, 224; 35, 12 sq., 38; established by Buddha, 19, 193; if *Īvara* be the maker of the world, people ought not to adore more g. than one, 19, 207; the site of *Pāliputra* protected by g., 19, 250; Buddha god over all g., 19, 262 n., 348; 35, 167; 36, 12, 56, 83, 125, 215, 219, 274, 279, 281, 283, 285, 290 sq., 295, 298, 300-2, 305 sq., 305 n., 310, 312-15, 317, 319, 323-5, 327, 331, 337, 340 sq., 344-6, 352-4, 358, 363-5, 368; immortal, but not self-existent, 19, 271 n.; are filled with fear, 19, 287, 337; general grief in heaven when a Deva's day of merit comes to an end, 19, 287, 287 n.; names, different classes, and numbers of g., 19, 308; 21, 4 sq.; 49 (i), 129, 141, 157 sq., 180, 196 sq.; (ii), 26, 30; praise *Nirvāna*, 19, 309 sq.; worship Buddha, 19, 337; 49 (ii), 165, 201; Buddha as a god, 21, xxiv-xxviii; after hearing Buddha's law, beings may come to be g. or men, *Indras*, *Brahmas*, or rulers of the universe, 21, 125; g. and men will behold each other in Buddha-fields, 21, 194; protect the *Bodhisattva*, 21, 274; voices of g. and *Nāgas*, heard by the preacher, 21, 339; the *Akanishta*s and *Ābhāsvāras* in the *Brahma-world*, 21, 340; girls, wives, youths and maidens amongst the g., 21, 342; *Devanikāyas*, *Brahmakāyikas*, and *Mahābrahmas*, 21, 342, 345; odours exhaled by the g., 21, 342, 345; the preacher discerns g. and demons by his smell, 21, 344 sq.; rebirth among the g., 21, 436; 35, 124; shout their approval, when *Nāgasena* preaches and attains to insight, 35, 22, 26, 29; considered as Buddhist laymen, 35, 31 sq., 31 n.; 36, 248-50; *Nāgasena* is capable of discussing things with the g., 35, 37; men who, even in their human body, mounted up to the abode of the Thirty-Three, 35, 172; mystic

cults of certain g., 35, 266; different from the spirits called 'not men' (*amanussā*), 35, 279, 279 n.; evil deeds cannot be concealed from the g. who can read the hearts of men, 35, 295; Buddha is above the god of g., 35, 300; soul and g., 36, xxii sq.; the parrot who caused the heaven of the Thirty-Three to shake, 36, 6; Buddha, chief of g. and men, 36, 55 sq., 120; exalt *Vesantara* on account of his gift, 36, 116; change of precedence among the g., 36, 127 n.; *Akanishta*, the highest of all g., 36, 130; men who in this life already attained to glory in *Tidasapura* (city of the g.), 36, 145 sq.; dreams caused by a god, 36, 157, 160 sq.; miracles caused by g. out of pity for men, 36, 175; miracles worked out of pity for g. and men, 36, 175; certain g. called 'The Formless Ones,' 36, 187 sq.; Buddha's religion for g. and men, 36, 214, 217-21, 221 n., 229, 240, 242, 321, 327; preachers of the Law become g., 49 (i), 185, 187; where Buddhism is preached, there shall be no fear of g., *Nāgas*, *Yakshas*, &c., 49 (i), 188; no difference between g. and men in a Buddha country, 49 (ii), 12, 42, 62; where the *Trāyastriṃśa* and other g. live in *Sukhāvati*, 49 (ii), 37; the pleasures of *Paranirmitavaśavartin* g., 49 (ii), 40; in the train of Buddha, 49 (ii), 70, 90 sq.; Buddhas, *Bodhisattvas*, *Bhikshus*, and g., 49 (ii), 189; obtain *Bodhi*, 49 (ii), 199. See also *Angels (c)*, and *Fairies*.

(k) G. IN GAINA RELIGION.

On g. in Gaina religion, 10 (i), 32 n.; worship of prophets as g. by *Gainas* and *Buddhists*, 22, xxi; a Gaina should not trust in the delusive power of the g., 22, 77; a Gaina should not say 'the god rains' but 'the air rains,' nor speak of the god of thunder, god of lightning, 22, 152; *Mahāvīra*'s existence among the g., 22, 190, 218 sq.; the four orders of g., *Bhavanapatis*, *Vyan-taras*, *Gyotishkas*, and *Vimānavāsins*, 22, 191, 195, 202, 252; bustle among the g. and goddesses at the birth and death of *Mahāvīra*, 22,

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nunciation of a saint, 45, 114 sq.; attend the meeting of Kesi and Gautama, 45, 121; conjuring a god, a means of extorting alms, employed by bad monks, 45, 133 n.; carnal love towards divine beings, 45, 139; from desire of pleasure arises the misery of the world, the g. included, 45, 187; duration of Lēryās of g., 45, 202; classification and description of g., and duration of their life, 45, 225-9, 381; why people are born as Abhiyōgidevas, Kilvishadēvas and Asuras, 45, 231 n.; the world created by the g., 45, 244; even g. must suffer for their deeds, 45, 250; the Suparna g. reside in the Sālmālī tree, 45, 290; the Lava-saptamas, the highest of those g. who live very long, 45, 291; do not reach final beatitude, 45, 331; some pious men become liberated saints, others g., 45, 331 sq., 352; commit sins, 45, 356; Gainas should believe that g. and goddesses exist, 45, 408. *See also* Vimānas.

#### (1) ANGELS AND ARCHANGELS IN ZOROASTRIANISM.

A. assist the Mazdayasnians against demons and demon-worshippers, 5, li sq., 224-30; how each of the archa. can best be propitiated, 5, lxii, 372-9; thirty a. and archa., 5, 103-5, 103 sq. n.; no a. come to the body of him who does not perform ablution, 5, 299; all worship reaches either the a. or the demons, 5, 310; a. and archa. invoked, praised, worshipped, 5, 312-14; 18, 324, 357; 37, 34 sq., 168, 232-4, 277, 293 sq., 298, 303, 315 sq., 438, 444 sq., 463; 47, 51, 95; the activity of the seven archa., 5, 357, 357 n.; archa. are intangible spirits, but must be worshipped, 5, 372 sq. n.; the thirty a. and archa. presiding over the days of the month, 5, 401-6, 406 n.; 23, 3; heavenly and earthly a. invoked, 18, 3; spiritual life and glory for the soul owing to the a., 18, 22 sq.; they dwell in heaven, 18, 57, 275; Srōsh to be revered separately from all the other a., 18, 61, 61 n.; archa. assemble in the middle of the sky, 18, 87; a. vanquish wizards

and witches, 18, 88 sq.; a. attend to the wishes of the Creator, 18, 120; seven archa. in the propitiatory dedication of the sacred cake, 18, 143 sq.; archa. pleased by the ceremonial, 18, 159 sq., 159 n.; 37, 173 sq.; a. not attacked by the stench of unnatural sin, 18, 220 sq.; archa. are immortal, undistressed, and omniscient, 18, 221; archa. assist Tistar against Apâôsh, 18, 267; a. opposed by the fiends, 18, 270 sq., 319, 319 n.; a. are distressed by an imperfect purification rite, 18, 294; a. intercede for the soul of Keresâsp, 18, 378-80; archa. sit around Aûharmazd, 18, 415 sq.; archa. and a. of the spiritual and worldly creations propitiated, 24, 3 sq., 4 n., 8; a., archa., and spirits gratified by Vistâsp, 24, 65; goodness of the archa. the cause of prosperity of the world, 37, 196; Kâi-Ûs attempts to reach the heavenly region of the archa., 37, 221; he who provides for the Mazda-worshipper provides for the archa., 37, 280; assistance by the archa., 37, 291 sq.; wisdom of archa., 37, 305; increasing the strength of the archa., 37, 341; obeisance to the archa., 37, 360 sq., 378; exploits of the archa., 37, 364; contentment of the archa., 37, 370; archa. lodge in him who loves Vohûman, 37, 382; Zoroaster's conference with the archa., 47, xv, xxi, xxiv, xxvii, xxx, 156-62; Zoroaster's spiritual body with the archa., 47, xxviii sq.; archa. protect agriculture, 47, 7; Zoroaster's guardian spirit and body united by the archa., 47, 21-9; archa. opposed to harm, 47, 55; archa. assist Zoroaster in converting Vistâsp, 47, 67-70, 81, 124, 164; archa. send forth the soul of Sritô from heaven, 47, 79; archa. report the birth of Zoroaster, 47, 87; apostles confer with the archa., 47, 106, 112; archa. sent by Aûharmazd to protect the infant Zoroaster, 47, 145; glory of the seven archa., 47, 148; reverence of the emanations of the six archa., 47, 168. *See also* Ameshaspentas, and Angels (b).

(n) G. OR SACRED BEINGS (YAZATAS, YAZDÂN) IN ZOROASTRIANISM.

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(n) CHINESE SPIRITS OR SPIRITUAL BEINGS (KWEI-SHÂN).

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beneath, 3, 186; services to sp. and to Heaven, 3, 217; the Minister of Religion regulates the services for sp. and manes, 3, 228, 228 n.; perfect government and bright virtue have a piercing fragrance for the spiritual intelligences, 3, 232; the descents of sp. ceased when K'ung and Lî made an end of the communications between earth and heaven, 3, 257, 257 sq. n.; ancestors become tutelary sp., 3, 301; 'all spiritual beings' or 'the hundred sp.' presiding over all nature, 3, 318, 318 n.; hearken to him who seeks a friend, 3, 347, 347 n.; hearken to the officers who quietly fulfil their duties, 3, 365; great altar to the sp. of the land raised by Than-fû, 3, 384, 385 n.; unseen by men, one is still under the observation of sp., 3, 388, 388 n., 415; sacrifice to the spirit of the path, 3, 399, 399 n., 425 sq., 425 n.; 27, 314 sq.; 'host of all the sp.,' one of the titles of the sovereigns of China, 3, 405, 405 n.; King Hsüan expostulates with God and all the sp. whom he expects to allay a terrible drought, 3, 419-23; sacrifices to the sp. of the four quarters and of the land, 3, 422; Kwei-shân or sp., what they are, 16, 32, 34, 45, 355 sq. n.; inflict calamity on the full and bless the humble, 16, 226, 226 sq. n.; men of worth employed to do service to sp., 16, 324, 325 n.; sacrifices to sp. or phenomena of nature, 27, 36; 28, 203, 209, 218, 218 n.; 39, 300 n.; sacrifices to sp. of hills and rivers, and of the quarters, 27, 116, 216 sq., 273, 278, 307, 313-15, 376, 385 sq., 397; 28, 101; sacrifice to the Father of War, 27, 220; those who gave false reports about appearances of sp. put to death, 27, 238; sacrifices to the sp. of the ground, 27, 259, 259 n.; sacrifice to the 'first match-maker,' 27, 259; husbandry dear to the sp., 27, 279, 279 n.; prayer to 'the Honoured ones of Heaven,' 27, 300, 300 n.; the ruler's intercourse with sp., 27, 375, 377; the sp. of nature as associates for men, 27, 383 sq.; enjoy the virtue of the superior man, 27, 394;

things used for rites shall be in accordance with the requirements of the sp., 27, 395, 395 n.; distinction between g. and manes, 27, 430, 430 n.; the Father of Husbandry, 27, 431; communion with the sp. by sacrifices, 27, 434-6; marriage a service of the sp., 27, 441 sq.; do not take liberties with or weary sp., 28, 73; music and ceremonies bring down the sp. from above, 28, 114; the honouring of sp., 28, 219, 341 sq.; the Spiritual Intelligences served with reverence, 28, 239; communion with the Spiritual Intelligences attained by purification, 28, 240, 245; sacrifices give expression to the loving feeling towards the sp., 28, 271; the powers of sp., 28, 307 sq. and n.; the superior man presents himself before them, 28, 325; the Spiritual Intelligences of heaven and earth, 28, 349; eight sp. worshipped by the founder of the *K'ên* dynasty, 39, 41, 41 n.; the power of the sp. or manes, 39, 82, 104; sp. of the land worshipped under an oak-tree, 39, 217-19; from the *T'ao* came the mysterious existences of the sp., 39, 243, 243 n.; the *T'aoist* sage suffers not from ghosts and is not scared by the sp. of the dead, 39, 333; the *T'aoist* sage suffers no reproof from the sp. of the dead, 39, 365; tutelary sp. of the land do not bestow their blessings selfishly, 39, 382; altars raised to the spirit of the grain, 40, 75; man's relation to men and sp., 40, 83, 83 n.; sp. in heaven and earth take account of men's actions and curtail their lives according to the gravity of their transgressions, 40, 235 sq., 244; bad men revile the sp., 40, 242; the Divine Ruler of the eastern *Hwa*, the Divine Ruler of the Golden Gate, and the Royal-mother of the West, 40, 248 sq. *See also* Ancestor Worship (*a, b*).

(o) FALSE G. IN ISLÂM.

Nature-g. (Ginns) worshipped by the Arabs, 6, xi sq.; patron deities of Arabian tribes, 6, xii; false g. can neither harm nor profit people, 6, 194, 204; are lifeless, cannot

create anything, 6, 252; 9, 64, 83, 161; if there were other g., they would rebel against God, 9, 5; themselves have recourse to God, 9, 7, 7 n.; deny their worshippers on judgement day, 9, 32; cannot defend the idolators against God, 9, 49; are helpless and cannot help, 9, 153, 167; are punished in hell, as well as the idolators, 9, 169; worship of false g., in order to be brought nearer to God, 9, 182; desert their worshippers on the last day, 9, 204. *See also* Ginns.

Gog and Magog, 9, 25, 25 n., 54.

Gôgôasp, or Gôasp, n. of a Zoroastrian teacher, 5, 243, 243 n., 265 sq., 275.

Gôkarâ (or Gôkerânô, or Gôkerenô), *see* Haoma, and Trees.

Gô'îhar, 'the great one of the middle of the sky,' 5, 21 sq. and n.; leader of planets, 5, 113 sq., 113 n.; falls from a moonbeam on to the earth, 5, 125; burns the serpent in the melted metal, 5, 129, 129 n.

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Gold, man consists of, 1, 205; at night one should not study in a wood where there is no fire nor g., 2, 44; is, like fire, a means of purification, 2, 66 sq.; 7, 101; 44, 235 n., 236, 239, 239 n.; eating g., a penance, 2, 276, 276 n.; 14, 117, 311; its origin, 5, 183; 18, 199; *Arvattha* tree of golden leaves, 8, 189; the first among precious things, 8, 209, 353; one should not wish for g., 8, 365; used at auspicious rites, 12, 276 sq. n., 277 sq.; 26, 63, 74, 100 n., 224, 238; 29, 22, 36, 50 sq., 143, 182, 214, 294; 30, 56, 166 sq., 210, 213, 258 sq., 276, 281 sq.; 42, 94, 322, 348 sq.; 44, 537 sq.; *Agni's* seed became g., 12, 277 sq., 322; 26, 54, 59, 63, 238, 390; 41, 45, 59, 121; 44, 187, 275, 462, 467; born from fire, 14, 134; 25, 189, 189 n.; 42, 63; gift of g. meritorious, 14, 135; *Gâmbûnada* g., 19, 23; 49 (ii), 173, 176, 178, 180, 182; new-born child fed with g., honey, and butter, 25, 34, 34 sq. n.; *Snâtaka* wears golden ear-rings, 25, 134; the offering with g. before the buying of *Soma*, 26, 52-60; is immortal,

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47, 161. *See also* Metals, Money, and Theft.

**Golden germ**, *see* Hiranyagarbha.

**Golden person**, *see* Person.

**Goliath** (Gâlîṭ), story of David and, 6, 39.

**Gômêṣ**, Zd. and Phl. t.t. 'bull's urine,' as a means of purification. *See under* Bull.

**Gomrîga**, 'bovine antelope,' 44, 298, 299 n., 338, 338 n., 382, 388.

**Gonaddha**, n. of a town, 10 (ii), 188.

**Good**, good and evil, *see* Dualism, and Morality.

**Good conduct**, *see* Morality.

**Good mind**, *see* Vohu-manô.

**Goodness**, forgiveness, courage, harmlessness, &c., constitute the quality of, 8, 373 sq.; wisdom without g. is useless, 24, 37; the origin of ceremonial is in g. and truth, 24, 94 sq.; threefold g., ten moral precepts of Buddha, 49 (ii), 167 sq.; quality (guna) of g., *see* Qualities.

**Good works**, prayer, and sacrifice, 4, 281-3; no g. w. reach him who is not ceremonially pure, 5, 299; how one should perform g. w., 8, 314, 325-8; finding fault with g. w., a mark of the quality of darkness, 8, 320; the Brahman to be attained by g. w., viz. sacrifice, gifts, sacred study, 8, 339 sq.; g. w. ordered in his lifetime benefit the departed soul, 18, 27-9, 28 n.; on the growth of g. w., 18, 29 sq.; balance of sins and g. w. at the judgement on the soul, 18, 30-3; effect of doing more g. w. than are necessary for attaining heaven, 18, 120 sq., 121 n.; g. w. and sins done unwittingly, 24, 5 sq.; nine chief g. w., divided into seven classes, 24, 26 sq.; thirty-three g. w., 24, 73-5; which is the best g. w., 24, 113; the causes of g. w. and sins, 24, 133; all sects teach to perform g. w. and abstain from crime, 24, 193; heaven cannot be obtained through any g. w., except by certain ceremonies, 24, 263; the six indispensable g. w., 24, 264 sq.; are of no use unless performed with the authority of the priests, 24, 266 sq., 267 n.; share of g. w. imputed to

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- Gôpañtô**, the spiritual chief of *Aîrân-vêgô*, 24, 87, 87 n.
- Gôpatôshah**, half ox, half man, frees the sea from noxious creatures, 24, 111 sq. *See also* Gôpatshah.
- Gopaka**, n. of a Thera, 17, 238.
- Gopâla's mother**, the fame of her good deeds reached even to the gods, 35, 172; on giving a meal to some Elders, she became the chief queen of King Udena, 36, 146.
- Gopâlatâpanî-upanishad**, modern, 1, 52 n.
- Gopatha-brâhmaṇa**, *Vaitâna-sûtra* older than, 44, xvi sq.
- Gôpatshah**, or *Gôk-patô*, title of *Aghrêrad*, 5, 117, 117 n.; son of *Aghrêrad*, 5, 135 sq., 135 n.; one of the seven immortals, 5, 195; 18, 257, 257 n., 258 n.; 37, 202 sq. and n.; half bull, half man, 23, 114 sq. n. *See also* Gôpañtôshah.
- Gopî**, or Ku-i, wife of Buddha, 19, xx sq.
- Gopikâ**, daughter of Maitra, converted by Buddha, 49 (i), 198-200.
- Gôs**, genius of cattle, 5, 21 n., 104, 213 n., 336 n.; connected with the Moon, 23, 88, 88 n.; *Gôs* Yast devoted to G., 23, 110-18; the Soul of the Bull worshipped, 23, 245. *See also* Cattle, Cow, and *Gôs-aûrvan*.
- Gosâla Makkhaliputra** (Pali, *Gosâla*), *see* Makkhali-Gosâla.
- Gôvasp**, *see* Gôgôrasp.
- Gôs-aûrvan** (*Gôsûrvan*, *Gôsûrûn*), soul of the primeval ox, 4, 294 n., 295; 5, 20 sq., 20 n., 21 n., 163; 18, 380, 380 n.; 37, 407; the wailing and complaint of G., 5, 20 sq., 163; 37, 237-40, 318, 390, 393; the same as *Gôs*, 5, 402, 405; 23, 110; protects *Keresâsp* from hell, 18, 380; 37, 199, 199 n. *See also* Animals (i).
- Goshira**, converted by Buddha, 19, 245.
- Gosrutî** *Vaiyâghrapadya*, n.p., 1, 75.
- Gôt-i Fryân**, one of the immortals, 5, 195, 195 n.
- Gôsûbar**, its origin, 18, 419.
- Gôsûrûn**, *see* *Gôs-aûrvan*.
- Gôsûrvan**, *see* *Gôs-aûrvan*.
- Gotama** (Buddha), his disciples are always well awake, 10 (i), 71 sq.; G.'s gate and G.'s ferry at *Pâzaliputta*, called after Buddha, 11, 21; 17, 103 sq. *See* Buddha.
- Gotamaka Ketiyâ**, at *Vesâli*, 11, 40, 58.
- Gotama Râhûgana**, *Purohita* of *Videgha Mâthava*, 12, xli, 104-6; Indra passed himself off as G., 26, 82 n.; author of Vedic hymns, 32, 127 sq., 155, 160, 169 sq., 176; 46, 93, 95, 97, 100, 102, 104; discovered the *Mitravindâ* sacrifice, 44, 66; *Vâmadeva* appeals to his father G. for kinship with *Agni*, 46, 332; G.'s *Stoma* (form of chanting), 44, 375.
- Gotamas**, family of *Rishis*, 32, 109, 125; 46, 52, 100, 102; worship the *Maruts*, 32, 169, 176.
- Gotamî**, *see* *Mahâpagâpati G.*
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- Hārīta**, quoted in law-books, 2, xxviii, 49, 65, 66 n., 70, 88 sq., 91 sq.; 14, xvii, xx sq., xxvii, xl, 10, 220.
- Hāritagotra**, Śrīgupta of the, 22, 291.
- Harita Kasyapa**, n. of a teacher, 15, 226.
- Hāritamālākārī**, Sākhā of the Kāraṇa Gāṇa, 22, 291.
- Hāritāyana**, gotra, 22, 286.
- Hārītī**, n. of a giantess, 21, 374.
- Harlot**, *see* Prostitution.
- Harmlessness**, *see* Ahimsā.
- Harmya**, *see* Hell (a).
- Hārūt**, and Mārūt, two fallen angels, 6, xiv, 14, 14 n.
- Haryagvāyana**, worshipped at the Tarpāna, 30, 244.
- Haryaksha**, n. of a demon harassing infants, 29, 296.
- Hāsar**, measure of time, 5, 308, 308 sq. n.
- Hāshim**, Mohammed's grandfather, 6, xvi, xviii.
- Hasi**, n. of a Daēva, 23, 49 sq., 49 n.
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- Hasta**, of the Kāyapa gotra, a Sthavira, 22, 294 n.
- Hasta**, guardian of Soma, 26, 72.
- Hastilīpta** (Pr. Hatthilīgga), a Kula of the Uddeha Gāṇa, 22, 290.
- Hastin**, of the Kāyapagotra, a Sthavira, 22, 294.
- Hastināpura**, Sambhūta took the resolution to become there a universal monarch in some later birth, 45, 56 sq., 60; residence of Mahāpadma, 45, 86 n.
- Hastipāla**: Mahāvīra died at Pāpā in King H.'s office of the writers, 22, 264, 269.
- Hastiyāma**, n. of a park at Nālandā, 45, 420.
- Hate**, *see* Hatred.
- Ha/ha-yoga**, always occasions death, 8, 297 n.
- Hatred**, the devotee free from, 8, 51, 63, 101; self-restraint is freedom from h. and other defects, 8, 168; desire and h. are born from nature, 8, 288. *See also* Love, and Passion.
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- Hāu Mū**, about the rites of mourning, 27, 152.
- Haurvatāt**, *see* Horvadaḥ.
- Hāu-thū**, attending spirit of Hwang Tī, 27, 280; sacrificed to as the spirit of the ground, 28, 208.
- Hāu 3hang**, disciple of Hsiā-hāu Shih-khang, 3, 287; a Lī scholar, 27, 7; his treatise Kūi Thāi Kī, 27, 17.
- Hāvanan**, *see* Priests (d).
- Hāvani**, lord of the ritual order, worshipped, 31, 196, 201 sq., 204, 207, 209, 215, 219, 223, 254, 379 sq.; thirty-three gods round about H., 31, 198.
- Hazān**, a Karap, 47, 143.
- Head**, placing the life-breath in the, 8, 79; the self is without a h., 8, 367; etymology of Sk. śiras or h., 41, 144 sq., 401; h. of a child or young animal born first, 41, 233; 43, 40, 287; human h. placed on ukhā, 41, 311, 404; is the birth-place of the breaths, 41, 396; 43, 57; measures a span, is four-cornered, contracted in the middle, 41, 396; 44, 454; is threefold, 43, 78, 114; 44, 163, 335, 499; consists of two bones, 43, 78, 387; fivefold vital air in h., 43, 190.
- Healing plants**, *see* Plants (b).

**Heart**, the small ether in the lotus of the, 1, 125 sq.; 34, xxxvi, 174-92; 38, 144; 48, 314-17, 660 sq.; the self abides in it, 1, 129; the dying devotee confines the mind within the h., 8, 79, 239; the Lord is seated in the lotus-like h. of all beings, 8, 88, 104, 113, 129, 187 n., 194, 281 sq., 283 n., 332; the being of the size of a thumb in the h., 8, 192; is the breath or seat of the breath, 8, 242 n.; 26, 204; the h. and the seat of the h., 8, 252; perceiving all entities in one's own h., 8, 342; the great self, the h. of all beings, 8, 345; supporter of consciousness in the h., 8, 350; the two entered into the cave (of the h.) are Brahman and the individual soul, 15, 12; 34, xxxv, xlii, 118-23; 38, 240; 48, 98, 267 sq.; one thinks with the h., with the mind, 43, 95; Agni, Vâyu, Âditya are the hs. of the gods, 43, 162; is smooth, round, and near the right arm-pit, 43, 180 sq.; this h. is, as it were, in secret, 44, 36. *See also* Arteries.

**Hearth**: harmya, fire-pit, h., house, 23, 216-18; spirit of the h., 40, 236; striding over the h. a crime, 40, 243; offences committed in the treatment of the fire and the h., 40, 244. *See also* Fire (e).

**Heat**, or *tegas*, 1, 93 n.; effects of h. on the body, 8, 237; cold and h., *see* Pairs of opposites.

**Heathen**, *see* Heretics.

**Heaven** (Sky, Heavenly world).

(a) H. (Thien), a supreme and moral power in China.

(b) H. and Rulers in China.

(c) H. and Earth in China.

(d) H. or Svarga world in India.

(e) H. (Dyaus) as a deity in India.

(f) H. and Earth in India.

(g) H. (Asmân, Garôdmân) in Zoroastrianism.

(h) Plurality of Heavens.

(a) H. (THIEN) A SUPREME AND MORAL POWER IN CHINA.

The term Thien or H. interchanged with Tî and Shang Tî (God) to denote the Supreme Power, 3, xxiv sq., 196-8, 477 sq. n., 354; 39, 15-18; sacrifices offered to H., 3, 39, 134, 302, 317 sq.; 27, 36, 427, 437; 28, 202, 217 sq.; sends down calamities (on the of-

fender), 3, 51 sq., 108, 120-2, 157 sq., 160 sq., 170, 177 sq., 236, 266, 408-10, 417-19; 27, 256, 279; 40, 107; virtue moves H., 3, 52; appeal to (azure) H. in sorrow, 3, 52, 184, 360 sq., 364, 418, 428 sq., 434 sq., 434 n., 435 n., 439, 439 n., 441, 444; the source of moral laws, 3, 55 sq., 129, 169; punishments appointed by H., 3, 77, 83, 85-7, 90, 126, 130, 132, 135, 219; warnings of H. conveyed by eclipses and the like, 3, 81, 81 n.; sends down misery or happiness and length of years on men according to their conduct, 3, 89, 99, 101, 109, 119, 174, 207; 16, 299 sq. n.; 40, 246; the way of H. is to bless the good, and make the bad miserable, 3, 90; 16, 285, 286 n.; makes no mistakes, 3, 90, 417; 16, 230, 230 n.; the bright requirements of H., i.e. the worship of the gods and ancestors, 3, 96; 28, 415; calamities sent by H. may be avoided, but from those brought on by one's self there is no escape, 3, 98; 28, 359; secures the tranquillity of the people, aiding them to be in harmony with their condition, 3, 139, 139 n.; fulfilling to the end the will of H., one of the five sources of happiness, 3, 149; decree of H. is not to be changed, 3, 157, 161, 236; the will of H. intimated by divination, 3, 159, 189 sq.; awful though H. be, it yet helps the sincere, 3, 167; H.'s appointments are not unchanging, 3, 171, 379 sq.; 28, 420 sq.; approves, if spirits are used only at sacrifices, 3, 176; the bright principles of H., 3, 176, 197; sacrifices ascend to H., 3, 177; the aged have matured their counsels in the sight of H., 3, 185; the favour of H. is not easily preserved, not to be depended on, 3, 206; the virtue of great H., 3, 206, 209, 259; the dread majesty of H., 3, 208, 210, 241, 262, 264, 380, 380 n.; *Great H. has no partial affections; it helps only the virtuous*, 3, 212; services to spirits and to H., 3, 217; 'the way of H.,' or virtuous conduct, 3, 248; 16, 229, 372; 27, 39 sq., 367, 389; 28, 268; 39, 121 sq., 210; 40, 257-9; the oppressed declare their innocence to H., 3,

256, 354, 357 sq.; those who preside over criminal cases are the shepherds of H., 3, 259; accordance with the will of H., 3, 260, 379; 16, 261; allows us to make use of punishment, 3, 260; is impartial, but men ruin themselves, 3, 264; prosperity sent down from H., 3, 306; 16, 286, 318, 322, 323 n.; the ordinances of H. are deep and unintermitting, 3, 314, 357; 16, 251, 251 n.; 28, 322; made the lofty hill, 3, 316; its appointment is not easily preserved, 3, 329 sq., 330 n.; inspects all our doings, 3, 330; does not weary in its favour, 3, 335; sends inflictions, is charged with injustice and cruelty, 3, 351-3, 353 n.; the calamities of the lower people do not come down from H., 3, 357; the angry terrors of compassionate H. extend through this lower world, 3, 358; bad officers do not stand in awe of H., 3, 358; what H. confers, when once lost, is not regained, 3, 359; who art called our parent, 3, 361; azure H. invoked against slanderers, 3, 361; offerings made to the ancestors, that their descendants may receive the blessings of H., 3, 370, 370 n.; the way of H. is hard and difficult, 3, 376; the doings of high H. have neither sound nor smell, 3, 379 sq., 380 n.; model of action afforded by H. to men, 3, 380 n.; 16, 414, 415 n.; 39, 146, 161, 365-7; 40, 208; enlightens the people, 3, 409, 409 n.; gave birth to the multitudes of the people, 3, 410, 425; great H. is intelligent and clear-seeing, 3, 410, 416; it is not H. that flushes your face with spirits, so that you follow what is evil, 3, 411; those whom H. does not approve of sink down in ruin, 3, 414; is letting down its net of crime in which are many calamities, 3, 428 sq.; mysteriously great H. is able to strengthen anything, 3, 429, 429 n.; filial piety is the method of H., 3, 473, 479; 'H. in the midst of a mountain,' symbolical of great accumulation, 16, 37, 300, 300 n.; will set its seal to the virtue of him who restrains himself, 16, 155, 157 n.; symbolic meaning of H., 16, 213 sq., 214 n.; 'the

Heavenly or H.-given seat,' 16, 218, 218 n., 223 n.; diminishes the full and augments the humble, 16, 226, 226 sq. n.; 'the procedure of H.,' characterized by change, 16, 229, 229 n.; progress proceeding from correctness is the appointment of H., 16, 234, 234 n.; sincerity is the response of man to H., 16, 263, 264 n.; in its motion, is a symbol of strength, and of untiring activity, 16, 267, 268 n.; divination is 'help extended to man from H.,' 16, 351; the sage rejoices in H. and knows its ordinations, 16, 354; produced the spirit-like things, and the sages took advantage of them, 16, 374, 374 n.; he whom H. assists is observant of what is right, 16, 375 sq.; 'the great man,' the equal of H., 16, 417, 418 n.; 28, 327; sends down rain, 27, 201; decision in law courts 'according to the judgement of H.,' 27, 236; the most forlorn of H.'s people, 27, 244; the blessing of H. secured by ceremonies, 27, 371, 376, 376 sq. n.; the author of all things, 27, 377 n., 430; produces the seasons, 27, 378; rules of ceremony have their origin in H., 27, 388; the border sacrifice an illustration of the way of H., 27, 430; harmony of H. and man, 28, 210; 39, 144, 332 sq.; 40, 257-64; by ceremonies and music man becomes H.-like, 28, 224; the supreme Decider, 28, 233, 233 n.; a filial son serves his parents as he serves H., 28, 269; commands of superiors taken as if from H., 28, 288; accordance with the nature of H. is the path of duty, 28, 300, 301 n.; the superior man does not murmur against H., 28, 306 sq., 338; 40, 242; perfection of nature characteristic of H., 28, 317; the superior man knows H., 28, 325; the Tâoistic idea of Thien or H., 39, 15-18, 154, 196, 196 n.; 40, 112 sq., 112 n.; a great sage called 'H.,' 39, 17 sq., 299, 299 n., 301-3; the full possessor of Tâo is like H., 39, 60; the work of the Tâoist like that of H., 39, 111 sq.; is lenient, but does not allow offenders to escape, 39, 116; though H. hates the ill-doer, yet its

judgements do not always prove that he who suffers is an ill-doer, 39, 116 sq.; presides over the infliction of death, 39, 117; the Tào or way of H. is unselfish, that of man selfish, 39, 119; there is no other H. but what belongs to man's own mind, 39, 129, 182; unity with H. obtained by renouncing worldly life, 39, 150; 40, 12; K'ing completed his bell-stand, when his H.-given faculty and the H.-given qualities of the wood were concentrated on the work, 39, 150; 40, 22 sq.; the Southern Ocean is the 'Pool of H.,' 39, 164, 167; the notes or sounds of H., 39, 177 sq., 178 n.; as a synonym of Tào, 39, 178 n., 182, 182 n., 185, 185 n., 229 n., 234 n., 278 n., 306; 40, 61, 61 n.; that the Master of the Left has but one foot, is from H., not from man, 39, 200; death and life ordained from H., 39, 241; to be regarded like a father, but the Tào to be loved more, 39, 241 sq. and n.; creatures cannot overcome H., 39, 248 sq.; *the small man of H. is the superior man among men; the superior man among men is the small man of H.*, 39, 253, 253 n.; what disturbs the regular method of H. causes disorder in the world, 39, 302; spirit-like, and yet requiring to be exercised, 39, 305; those who do not understand H. are not pure in their virtue, 39, 306; he who has forgotten himself has become identified with H., 39, 318; the ancients sought first to apprehend H., the Tào came next, 39, 336; six extreme points and five elements belong to H., 39, 346; the music of H., 39, 348-51; 'the gate of H.,' 39, 357; union (between father and child) by H.'s appointment, 40, 35; 'a man in appearance, but having the mind of Heaven,' description of a master of the Tào, 40, 42, 42 n.; Tàoist teacher called H., 40, 51, 68; the harmony of H. will come to him who looks only at the Tào, 40, 61; the people of H. are those whom their human element has left, 40, 82; those who cannot stop where they cannot arrive by means

of knowledge, will be destroyed on the lathe of H., 40, 83; the door of H. is non-existence, 40, 85; the sage is skilful H.wards, but stupid manwards, 40, 88 sq.; the true men of old did not by their human efforts try to take the place of H., 40, 110; the sage follows the direction of H., 40, 116, 199; if the breath of creatures be not abundant it is not the fault of H., 40, 139; the mind of man more difficult to know than H., 40, 209; regarded as the primal source by the sagely man, 40, 215; protects the good man, 40, 237; the bad man slights H.'s people, 40, 239; to H. belong the five mutual foes (elements), and the same five foes are in the mind of man, 40, 258 sq.; has no feeling of kindness, but the greatest kindness comes from it, 40, 261 sq.; when H. seems most wrapt up in itself, H.'s operation is universal in its character, 40, 262; the title 'H.-honoured,' 40, 265 sq.; 'H.-endowed men,' 40, 265-8; ether and destiny depend on H., 40, 268. *See also* God (b).

(b) H. AND RULERS IN CHINA.

'Son of H.,' designation of Chinese sovereigns, 3, xxv, xxv n., 83, 113, 120, 144, 220, 244, 325, 352, 406, 425, 428, 467 sq., 468 n., 472, 483, 485; 16, 88, 285; 27, 82, 99, 107 sq., &c.; 28, 31, &c., 347; 39, 307 n., 308 n., 331; 40, 158, 170, 181, 189-91, 195; appoints the kings, 3, 45, 47, 50, 58, 62, 99, 119, 121, 128, 134 sq., 154, 157, 167, 181, 196-9, 207 sq., 210, 217, 236, 244, 308, 312, 316, 335, 378, 381, 389, 394, 402, 404; 16, 276 sq. n.; 27, 108 sq.; 28, 347; 39, 338, 338 n.; the work of government is H.'s, men must act for it, 3, 55; protects and establishes the king, and makes him virtuous so as to enjoy every happiness, 3, 91, 93, 96, 98, 101, 104, 162, 347 sq.; virtuous kings give heed to the commands of H., 3, 104; intelligent kings act in accordance with the ways of H., 3, 115; King Thang became equal to great H., 3, 118; wicked King Shâu does not reverence H., 3, 125; made rulers for the help of the

people, 3, 126, 264; loves the people, and punishes wicked sovereigns who do not carry out the mind of H., 3, 126-8; the oppressed people cry to H., 3, 127; gave the Great Plan to Yü, 3, 140; sends a thunderstorm to reveal the virtue of Tan, 3, 155 sq.; the king, the servant of H., which has assigned to him a great task, 3, 159; overthrow of a dynasty no usurpation, but the will of H., 3, 166, 184, 196-9, 213-17; guides and protects kings who are obedient to H., 3, 185 sq.; the king shall be the mate of great H. and reverently sacrifice, 3, 186; king prays to H. for a long-abiding decree in his favour, 3, 187 sq.; the king responds to the favouring decree of H., 3, 192; favours those who obey the king, 3, 200, 218; the inflictions of H. carried out by the king, 3, 200; indulgence in ease is not the way to secure the favour of H. for a king, 3, 203; deceased ministers associated with H. in sacrifices to it, 3, 207, 207 n.; that kings have good ministers is a favour of H., 3, 208, 210; the princes of Yin kept reckoning on some decree of H., 3, 214, 216; approved of the ways of Wän and Wü, and gave them the four quarters of the land, 3, 245; commissioned the swallow to give birth to Shang (Hsieh), 3, 307; Thang received the blessing of H., 3, 310; sent Î Yin down as a minister to Thang, 3, 311; by its will is inspecting the kingdom, 3, 312; sacrifice to H. associated with King Wän, 3, 317; the correlate of H., 3, 319 sq.; 476 sq., 476 n.; 16, 46 sq.; 28, 201 sq.; a great sovereign gives rest even to great H., 3, 325, 325 n., the purpose of H. carried out by Wü in the plain of Mû, 3, 342; grants blessing to the prince (Hsi), 3, 345; blessing of H. invoked by the king for his lords, 3, 373 sq., 374 n.; the posterity of Wü will receive the blessing of H., 3, 394; robbers and oppressors have no fear of the clear will of H., 3, 407, 407 n.; a king invokes H. to allay a drought, 3, 422 sq.; Thang overcame Hsiâ, and Wü Shang, in accordance with

the will of H., 16, 254; a general in whom the king has reposed entire confidence has 'received the favour of H.,' 16, 276, 276 n.; the ancient sovereigns were helped by H., 16, 383; the ruler on his tour of inspection announces his arrival to H., 27, 216; emperor's sacrifice to H., 27, 222; gives the eulogy for a deceased emperor, 27, 333 sq., 334 n.; whatever good the son of H. possessed, he humbly ascribed its merit to H., 28, 233; is with the virtuous ruler, 28, 308 sq.; desiring to know men, the wise ruler should know H., 28, 313; the purposeless and yet powerful spontaneity of H., a pattern for rulers of the world, 39, 143 sq., 307-14, 307 n., 318, 318 n., 330-38, 346; a son of H., and a co-worker with H., 39, 207; the sons of H. are those whom H. helps, 40, 82. *See also* Rulers.

(c) H. AND EARTH IN CHINA.

Are the parents of all creatures and things, 3, 125, 476; 16, 238 sq., 356, 357 sq. n., 429 sq.; 40, 12, 94; worshipped, sacrifices to them, 3, 129, 405 n.; 27, 116, 116 n., 225, 227, 323, 329, 373, 397, 410, 425; 28, 253, 265, 271 sq.; addressed by King Wü when going into battle, 3, 135; worshipped during a drought, 3, 420, 420 n.; are a pattern for the conduct of men, 3, 473; 16, 39 sq., 238 sq., 281, 282 n., 359 sq., 360 n.; 27, 380-4, 387 sq.; 28, 305, 326 sq., 393; 39, 52, 66, 334-8, 364; 40, 60 sq.; are served with intelligence by showing filial piety to fathers and mothers, 3, 484 sq. and n.; their marriage, and their sons and daughters, 16, 49 sq.; symbolism of their reciprocal influence, 16, 223 sq., 224 n., 418-21; harmony between them symbolical of harmony in the state, 16, 227, 227 sq. n.; 28, 100, 104, 106; 'the mind of H. and E.' the love of life and of all goodness, 16, 233, 233 n.; nourish all things, 16, 235; correctness and greatness seen in the character of H. and E., 16, 240, 241 n.; their union emblematic of marriage, 16, 242, 243 n., 257, 258 n.; 27, 55; are separate, but the work which they

do is the same, 16, 243; H. dispensing and E. producing, 16, 247, 248 n.; by their union (marriage) all things spring up, 16, 250; 27, 439 sq.; 28, 265; undergo their changes, and the four seasons complete their functions, 16, 254, 262; their interaction symbolical of men's operations, 16, 259, 259 n.; H. is lofty and honourable, E. is low, hence their symbols *Khien* and *Khwän* (male and female), 16, 348 sq.; H., E., and man (ruler), the 'three Powers,' 16, 351, 351 sq. n., 402, 402 sq. n., 423 sq., 424 n.; 27, 377 sq.; 28, 115, 115 n., 256 sq., 300 sq., 301 n., 319, 319 n.; 40, 258-60; the *Yi King* made on a principle of accordance with H. and E., 16, 353 sq.; their great attribute is the giving and maintaining life, 16, 381; all things were produced after H. and E., 16, 433, 435; are in harmonious co-operation in spring, 27, 255; begin to be severe in autumn, 27, 285; no intercommunion of H. and E. in winter, 27, 298; the rules of propriety are rooted in H. and have their correspondencies in E., 27, 367; separated from the Grand Unity, 27, 386 sq.; harmony and graduation in them, 28, 99; music has its origin from H., ceremonies from E., 28, 100-5, 114 sq.; a pattern for the relation of ruler and minister, 28, 103 sq.; represented by musical notes, 28, 111; music the lesson of H. and E., 28, 128, 130; worshipped at the ruler's ploughing of the field, 28, 222; virtue of ancient rulers equal to that of H. and E., 28, 281 sq.; 40, 48 sq.; great as they are, men are dissatisfied with some of their actions, 28, 304; their characteristics, 28, 322; evolved from the *Tào*, 39, 67 sq.; 40, 290 sq., 293; unite and send down the sweet dew, 39, 74; the Great Powers whose influences extend to all below and upon them, 39, 143, 307 sq.; do nothing, and yet there is nothing that they do not do, 39, 149; 40, 3 sq.; there is nothing which H. does not cover, and nothing which E. does not sustain, 39, 228, 258; clearly under-

standing their virtue is what is called 'The Great Root,' and 'The Great Origin,' 39, 332; regarded by *Tis* and kings as their author, 39, 333; H. has a more honourable, E. a lower position, 39, 335 sq.; the principles of H. and E. to be followed, 39, 381; cause inflictions, such as hunger, thirst, &c., 40, 37 sq., 38 n.; under the control of the *Tào*, 40, 47, 47 n.; body, life, his nature, and his offspring are only entrusted to men by H. and E., 40, 62 sq.; how it was before H. and E., 40, 71 sq.; to respond to the feeling of H. and E., the right thing for a *Tàoist* ruler, 40, 95; the sage embraces them both in his regard, 40, 105; are grandly complete by doing nothing, 40, 106; happiness only in the pursuit of the perfect virtue of H. and E., 40, 107; are the greatest of all things that have form, 40, 128; *Tàoists* of later ages no longer saw the undivided purity of H. and E., 40, 217; the bad man appeals to them to witness to the mean thoughts of his mind, 40, 242; H. is pure, E. is turbid, H. moves, E. is at rest, 40, 250; their method proceeds gently and gradually, 40, 263; the *Tào* is in H. and E., but they are not conscious of it, 40, 267. *See also* Nature.

(d) H. OR SVARGA WORLD IN INDIA.

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**Indra** (Pali Inda, or Sakra, Pali Sakka, or Maghavan, or Purandara).

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**Kaûâmbî**, n. of a great town, 45,  
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**Kausikāyani**, n. of a teacher, 15, 119, 186, 186 n.

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**Kauthumas**, their views quoted, 29, 414.

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**Kāvasheyas**, Rishis who only offer as a sacrifice breath in speech, 1, 265 sq., and n.

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- Keh**, called 3ze-yū, brother of Sū Shih, 40, 320 n.
- Kekitāna**, n. of a warrior, 8, 37.
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- Keresāni**, dethroned by Haoma, 31, 237 sq., 237 n.
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- Kesaraprābandhā**, the she-goat of, 42, 170, 432 sq.
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- Kesinī**, n. of a giantess, 21, 374; a demon harassing children, 30, 211.
- Ketā**, identified with Agni, 29, 348.
- Ketaka**, king of Vaisālī, patron of Gainas, 22, xii sq.
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**Khabbaggiya** Bhikkhus, and Bhikkhunis, the constant evil-doers in the Vinaya-Pitaka, 13, 213 n., 213 sq., 226, 247, 249, 258, 262-5, 300 sq., 329 sq., 340 sq.; 17, 14 sqq., 17 sq., &c., 329 n.; 22, 1, &c., 9 n., 336 (Bhikkhunis).

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**Khandaka**, and Udāyin become Buddhist monks, 49 (i), 195.

**Khandakas**, offer to nourish the prince Bodhisattva, 19, 355, 355 n.

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- Khiung*, or Po-khiung, appointed by King Mû as High Chamberlain, 3, 252 sq.
- Kho*, killed by Lî Kho, 28, 294.
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**K'ung-r**, a son of Duke Hsien of Jin, 27, 126, 165-7, 167 n.

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**Khûsrô**, son of Mâh-dâd, a priest, 5, 194.

**Khûsrô** (**Khûsrôî**) Nôshirvân, king, son of Kêvâd, the glorified one, 5, 151 n., 172 sq. n., 193, 193 n., 201; 18, xxvii, 297 sq. and n., 394, 397; 37, xlii, 410 n., 415, 415 n.; 47, xii, 127, 127 n.; his priests and councillors, 5, 194, 194 n.; organized the religion, 47, 89 sq., 89 n., 127.

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- Khwei**, Director of Music to Shun, 3, 44 sq., 44 n., 61; 28, 105, 105 n., 275 sq.
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- Khwei**, son of King Wân of Kào, 40, 186 sq., 186 n.
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- Khwei**, symbol of, a hexagram, 16, 139 sq., 140 n., 243, 243 n., 314, 314 n., 385, 436, 442.
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- Kî**, a barbarian captive of Li, married by Duke Hsien, 27, 126, 127 n.
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- Kîa-fû**, author of an ode of the Shih, 3, 295, 353.
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mind, 15, 22; impediments in the way of k., 15, 341 sqq.; how parents and rulers should deal with ignorance, 16, 64-6, 66 n.; generated by union of instinctive and acquired wisdom, 18, 409; of animals by instinct, of men by toil only, 24, 39; why an ignorant man will not learn, 24, 96 sq.; all k. depends on k. of the sacred being, 24, 140; three modes of acquiring k., 24, 140-2; the tree of k. in the garden of Eden, 24, 179, 200, 210, 218-20; when does it arise, in this life or in the next? 34, lxxvi, 228; 38, 316, 327-30; cannot be founded on reasoning, 34, 316 sq.; rests on the Veda, 34, 317; the divine eye, i.e. insight, cannot arise, when the cause is destroyed, 35, 179 sq., 184; eagerness for k., 37, 346; how k. is obtained, 37, 350; 38, 306-27, 331-7; 39, 89 sq.; 48, 414; natural wisdom and acquired k., 37, 434, 442; true k. will spring up of itself, it cannot be enjoined, 38, 163, 164 sq.; belongs to those who are bound to chastity, 38, 295; persons who are qualified for k., 38, 315 sq.; learning, childlike state, and Muni-hood are auxiliaries to k., 38, 322-4; 48, 700 sq., 708-12; the k. of creatures depends on their breathing, 40, 139, 139 n.; five kinds of obstruction to right k., 45, 172, 172 n., 193; passion and darkness antagonistic to it, goodness the cause of it, 48, 18; two kinds of k., from Sāstras and Yoga, 48, 284; origination of true k. depends on caste, ārama, and other conditions, 48, 750; seven steps leading towards the highest k., 49 (ii), 96, 96 n. *See also* Perception, *and* Teacher.

(b) K. AND WORKS.

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130; is inferior to devotion, 8, 73; esteemed highest, 8, 75; pious works are means of k., 8, 159, 159 n.; 34, lxxviii; 37, 321; 38, 292 sq., 306-9, 313, 315, 358-62; 48, 703; is one of the twelve great observances, 8, 167; by k. everlasting glory is attained, by action perishable worlds, 8, 179; as a mode of piety, 8, 376; understanding or k. performs the sacrifice, it performs all works, 15, 57; 48, 555; all rites performed through k., 25, 132; as long as true k. is not reached, the ordinary course of works holds on undisturbed, 34, 324; promoted by giving to the wise what is needful, 37, 371; loving religion through k., 37, 381; injunctions and prohibitions do not refer to him who has obtained perfect k., 38, 67; k. and works are the two roads for entering on the road of the gods and the road of the fathers, 38, 123-5, 234; works are co-operative for the origination of k., but not for the fruits of k., 38, 313; good works also obstruct the result of k., 38, 356 sq.; nescience, work, and former k., limiting adjuncts of the soul, 38, 367; by k. he who knows secures for himself the benefits of a performance of a thousand years, 43, 362 sq.; by k. alone fire-altars are built, 43, 380; the highest state attained by k., not by sacrificial rites, 43, 389 sq.; is not subordinate to works, but is itself beneficial to man, 48, 686-96; arises from good works, if not obstructed by other works, 48, 712 sq.; good and evil works destroyed by k., 48, 724 sq.

(c) VARIOUS KINDS AND OBJECTS OF K.

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8, 123 sq., 123 n.; 34, 418 sq., 429; Dhṛitarāṣṭra inquires of Sanatsu-gāta about the highest k., 8, 151; the seven elements of k. (sambodhyaṅgas), 10 (i), 25, 25 n.; the Bhikkhu who falsely professes to possess the extraordinary k. of an Arhat, &c., has fallen into defeat, 13, 5; k. of the Self, in the Vedānta, and Samyaksambodhi in Buddhism, 15, lii; the higher and the lower k., 15, 27 sq.; 34, xxxi, lxxviii-xci, c, ci, cviii-cxi, cxv sq., 137 sq.; 48, 284 sq.; false k. produced by Brīhaspati, for the safety of Indra against the Asuras, 15, 342; degrees of transcendent k., 19, 156 sq., 160; 22, 257 n., 268, 274, 278; 36, 225-9; 49 (i), 187 sq.; supreme perfect k. is to be obtained by the one Buddha-vehicle only, 21, 41-59; thirty-seven constituents of true k., 21, 419 sq.; five kinds of k., 22, xxxiii sq.; 45, 152-4; 49 (ii), 89, 89 n.; the k. called Manab-pariāya, 22, 200; divine k., the chief virtue in the Tretā age, 25, 24; the lower k., 34, lxxix, ci, 137 sq.; 38, 355, 364-404; the practical world vanishes in the sphere of true k., 34, 135, 281; 38, 340, 400; the higher k. is this by which the Indestructible is apprehended, 34, 135, 137 sq.; true k. is irrefutable, 34, 282; stages of higher k. before attaining to Arhatship, 35, 25-9, 25 sq. n.; Buddha's 'jewel of k.,' 36, 223 sq.; kinds of k., 37, 423; k. of the prāṇa, 38, 186 sq.; there can be no successive stages in true k., 38, 336; when true k. springs up, Scripture ceases to be valid, 38, 340; *he who knows other men is discerning, he who knows himself is intelligent*, 39, 75 sq.; *to know and yet (think) we do not know is the highest (attainment), not to know (and yet think) we do know is a disease*, 39, 113; true k. is the k. of the two elements in man, the heavenly and the human, 39, 134 sq., 236 sq.; the k. that stops at what it does not know is the greatest, 39, 190-2; Śruta and Avadhī k., 45, 120, 120 n.; in the form of meditation, 48, 15 sq.; six kinds of k., 49 (ii), 2; highest perfect k. (sambodhi, bodhi), 49 (ii), 9, 11-24, 27 sq., 40,

51, 68, 71, 73 sq., 101 sq., 119, 128, 133 sq., 138 sq., 141, 191, 199 sq.; transcendental k. possessed by beings in a Buddha country, 49 (ii), 12 sq., 21, 49; highest perfect k. is neither a thing nor a no-thing, 49 (ii), 118. *See also* Avadhī, Brahman (b), Dahara-vidyā, Kevala, Kīṣṭa, Meditation, Sacred Books, Sambodhi, Sciences, Self (a), Udgītha-vidyā, Vaiśvānaravidyā, Veda (c, d), and Wisdom.

#### (d) CHARACTERISTICS OF K.

K. is the cause of everything, is the Self, is Brahman, 1, 245 sq.; 48, 63; is enveloped by desire, 8, 57; is enveloped by ignorance, 8, 65; is better than continuous meditation, 8, 100 sq.; is the highest thing, 8, 312; he who understands the qualities, enjoys them, but is not attached to them, 8, 327 sq.; is the characteristic of renunciation, 8, 349; speech is k., 15, 153; is a modification of the Self, and therefore one with it, 22, 50, 50 n.; a blind mind is worse than a blind eye, an ill-informed worse than an ill-tempered man, 24, 56; of k. no one knows a superfluity, of learning and skill one cannot be deprived, 24, 80; no matter shall be undertaken without having advice from the wise and relations, 24, 349 sq.; goodness has the form of k., darkness of ignorance, 25, 490 sq.; 34, 46, 48 sq.; the power of wisdom, of Śruti and Smṛiti, 29, 149; he who consists of k. is not the individual soul, but Brahman, 34, xxxviii, 233-6; defined, 34, 6; 48, 699; is not an activity, 34, 35 sq.; the individual soul consists of k., 34, 134; discarded by Tāoism as the cause of the decay of the Tāo, and of all evils, 39, 28-30, 49, 61 sq., 80-2, 90 sq., 108 sq., 123, 152, 198, 198 n., 288 sq., 293, 296 sq., 299; 40, 57-60, 63 sq., 73, 79, 224 sq., 285 sq., 294; the faculty of k. and the placidity blended together in the Tāoist, 39, 368 sq.; in the state of Perfect Unity men might be possessed of k., but they had no occasion for its use, 39, 369 sq.; what men know is not so much as what they do not know,

39, 377; the pursuer of the Tào, a child who has no k., 40, 32, 35; *to know to stop where they cannot arrive by means of k. is the highest attainment*, 40, 83; is in not knowing, 40, 268, 291, 293; the nature of the Tào, and the use of k., 40, 275-9; all k. is of the Real, 48, 119-24; is different from mere cognitions of sense, 48, 692.

(e) RESULTS OF K.

No evil clings to him who possesses true k., 1, 67; 7, 96 sq.; 36, 370; the goal of emancipation or immortality (union with Brahman, with Vishnu) reached by k., 1, 106 sq., 107 sq. n.; 7, 291; 8, 59-63, 103, 106 sq., 109, 154, 164 sq., 391 sq.; 10 (ii), 206 sq.; 11, 14, 14 n.; 14, 137 sq.; 15, 96, 273, 301; 25, 501, 501 n., 502 n., 503 sq., 508; 34, lxxx sq., 229, 281, 283, 291; 38, 101, 232, 235-8, 285-330, 369-78, 400, 419; 45, 152, 417 sq.; 48, 100; the effect of true k. compared with the ordeal of the heated iron, 1, 108 sq., 108 n.; is the throne of Brahman, 1, 277; k. as an object of contract, 4, 45 sq., 45 n.; to make the ignorant learned, one of the greatest concerns of men, 5, 394 sq.; sins destroyed by k., 8, 62, 65; 48, 722-4; fire of k. burns up all action, 8, 62, 279, 279 n.; 38, 237; the excellent sword of k. with which the tree of worldly life is cut, 8, 63, 313, 371; with the brilliant lamp of k. Krishna destroys the darkness of ignorance in his devotee, 8, 87; both piety and sin destroyed by k., 8, 158; 48, 724; those who have eyes of k. see the soul going and coming, 8, 239; pure, highest k. is the wealth (given as sacrificial fee) at the allegorical sacrifice of the sense-organs, 8, 261; he who understands the qualities of darkness and passion gets rid of all dark and passionate qualities, 8, 323, 325; he who knows the names of Prakṛiti is released from all qualities, 8, 331; rewards of possessing k. of transcendent things, 8, 333; *there is no end for k. Therefore one whose self is tranquil, whose senses are subjugated, who is devoid of . . . egoism, is released from*

*all sins by pure k.*, 8, 355; is the highest happiness, 8, 378, 380; when the sage has departed, there is no k., as there is no duality, 15, 112 sq., 184 sq.; 34, 280 sq.; even by k. and wisdom one cannot contend with destiny, 24, 54; purifies the intellect, 25, 187 sq.; property acquired by learning, 25, 374, 374 n.; a man dying in the possession of true k., shakes off his good and evil deeds, 34, lxx; 38, 119, 225-30, 294 sq., 357 sq.; even beings who have reached true k. may retain a body for the discharge of certain offices, 34, lxxii; 38, 235-8; the weapon of a Bhikkhu, 36, 328 sq.; true k. is not purposeless, 38, 64; alone effects the purpose of man, 38, 285, 290-306; mere k. cannot effect the purpose of man, 38, 288 sq.; its fruit does not manifest itself at a later time only as the fruits of actions do, 38, 294; it is impossible for any one who has not reached true k., to refrain from all actions, 38, 399; through true k. the expanse of names and forms which Nescience superimposes on Brahman is dissolved, 38, 401; rewards for esoteric k. of sacrificial rites or terms, 44, 5, 7, 11, 14, 21, 23, 26, 28, 35, 38-45, 48, 50, 56, 66-8, 82-7, 112, 117, 130, 140, 144, 155-7, 159, 165, 170, 177, 182, 236, 239, 246, 249, 251, 253, 264, 271 sq., 335, 337, 370, 403, 406, 443, 455, 507-10; a king presents gifts of cows to the most learned in sacred k., 44, 113, 115; heretical belief in the inefficiency of k., 45, 83, 83 n.; wrong k. the root of all pain, 48, 9; through the power of k., the subtle body persists, even when the works have passed away, 48, 650; *whatever he does with k., with faith, with the Upanishads, that is more vigorous*, 48, 682-4, 688 sq., 691.

Ko, earl of, punished by Thang, 3, 88, 88 n.

Koḍāla, Rishabhadatta of the gotra of, 22, 190 sq., 218, 223, 226.

Kodanāvattu, Buddha at, 13, 267.

Koḍinya, disciple of Mahāgiri, 22, 290.

Koka, his father King Sona, 44, 400.

- Kokālika**, or Kokāliya, a follower of Devadatta, 10 (ii), 118-21; 20, 251, 258 sq.
- Kokāliyasutta**, t. c., 10 (ii), 118-24.
- Kōkharēḍ**, Av. Kabvaredha, son of Aēshm and Mānûrak, 47, 143, 143 n.
- Kolañña**, see Samana-Kolañña.
- Kolita**, other name of Moggallāna, 13, 149 sq.
- Koḷivisa**, see Soma K.
- Koliyas**, of Rāmāgāma, claim relics of Buddha, and erect a dāgaba, 11, 132, 134.
- Komārabhakkā**, see Givaka K.
- Kondañña** (Aññaṭa-K.), Buddha's first convert, 11, 153-5, 155 n.; 13, 97-9.
- Kong-mang-tsiang**, translator of the Kung-pen-K'i-King, 19, xxiv.
- Konika**, see Kūnika.
- Korah** (Qarūn), swallowed up by the earth for his pride, 9, 116 sq., 116 n., 121, 192.
- Kosala**, Brāhmanas of, come to Buddha, 10 (ii), 48; Buddha's family in the country of K., 10 (ii), 68; the beautiful city of the K., Sāvattī, 10 (ii), 184, 186; Buddha journeying through K., 10 (ii), 74; 11, 167; K. and Videha, 12, 104 n., 106; kings of Kāśī and K. celebrate the death of Mahāvīra, 22, 266; generosity of the K. king, 36, 148. See also Videha.
- Kosambī**, n. of a great town, 10 (ii), 188; 11, 99, 247; 17, 285-308, 370-6; 20, 233-6.
- Kosaviñña**, Sk., the knowledge of the chest (name of Kkand. Up. 3, 15), 1, 49 n.
- Kosha**, the, a priestly race, 43, 392.
- Koshāvavat**, one of the princes of mountains, 8, 346.
- Koṭigāma**, Buddha at, 11, 23 sq.; 17, 104-8.
- Koṭika**, other name of Susthita, 22, 288.
- Koṭivarshīyā Sākhā**, of the Godāsa Gana, 22, 288.
- Kotthita** (Mahā K.), a principal Thera, 17, 317, 359.
- Ko Yüan** (or Hsüan), a worker of miracles, 40, 248; supposed author of the Kbing Käng King, 40, 248 sq., 254.
- Krafstar**, Phl., t. t., 'noxious creature,' 5, lxviii. See also Animals (b).
- Krafstra-men**, and Daēvas, 31, 260, 260 n.
- Kraivya**, the Pāñkālā king, performed horse-sacrifice, 44, 397.
- Kratu**, a sage and a Pragāpati, 15, xlvii; 25, 14.
- Kratusthalā**, a nymph, 43, 105.
- Krauñhikīputrau**, n. of teachers, 15, 226.
- Krikkhra**, see Penances.
- Kṛipa**, a Kaurava, 8, 38.
- Kṛisānu**, a guardian of Soma, 12, 183 n.; 26, 72; the footless archer, aimed at Gāyatrī, 26, 78 n.; 42, 401.
- Kṛisāsva**, or King Lui'-ma, reborn in heaven, 19, 234, 234 n.
- Kṛishna**, son of Devakī, instructed by Ghora Āngirasa, 1, 52, 52 n.; son of Vasudeva, 1, 52 n.; Vishnu is K., 7, 296; 34, cxxvi; dialogue between K. and his friend Arguna, 8, 3 sq., 40-131, 97, 197 sq., 229 sq., 254, 310-12, 393 sq.; four classes of devotees of K., 8, 11; is dear to the man of knowledge, and he is dear to K., 8, 12, 75, 129 sq.; K. says: *even those, who being devotees of other divinities worship with faith, worship me only, (but) irregularly. For I am the enjoyer as well as the lord of all sacrifices*, 8, 12, 67, 84 sq.; none hateful, none dear to him, 8, 12, 85; how men become dear to K., 8, 12, 99-102, 128 sq.; receives the sin or merit of none, 8, 13, 65; also called Hṛshikesa, hero in the Kurukshetra battle, 8, 38 sq.; destroyer of Madhu, 8, 40, 42, 231; the Deity, 8, 42 sq., 49 sq., 52-131; creator and lord of all things, god of gods, lord of the universe, 8, 58, 67, 86 sq., 90, 93-8, 97 n.; though unborn, is born age after age for the protection of the good, 8, 58 sq.; created the castes, 8, 59; not defiled by actions, 8, 59; is not the cause of actions, 8, 65; the friend of all beings, 8, 67; those who worship, meditate on K., are united with K., he is the final goal of the Yogin's devotion, 8, 69, 79 sq., 84-6, 97, 100, 127 sq.; the devotee sees K. in everything, and everything in K., 8, 71, 74 sq.; every-

of K. the highest devotion, 8, 73, 75, 83-6, 129; few know him truly, 8, 73; his lower nature divided eightfold, 8, 73 sq.; is Om in all the Vedas, 8, 74; producer, upholder, and destroyer of the universe, 8, 74; having assumed a human body, disregarded by deluded people, 8, 76, 76 n., 82 sq.; what other gods give is really given by K., 8, 76; knows everything, but him nobody knows, 8, 76; those who know K. with the Adhibhûta, Adhidaiva, and Adhiyagña know him at the time of death, 8, 77, 78 n.; he who remembers K. at the moment of death comes into his essence, 8, 78; pervades all this world, 8, 82 sq., 87 sq., 94-8; brings forth again and again all entities by the power of nature, 8, 82 sq.; is the father of this universe, the mother, the creator, 8, 83, 97; the source, seed, cause of all things, 8, 83 sq., 87, 90 sq.; is both immortality and death, 8, 84; is that which is and that which is not, 8, 84; he who knows K. is freed from sin, 8, 86; the eternal being, divine, the first god, the unborn, 8, 86 sq., 94, 96; his powers and emanations, 8, 86-91; to those who worship him he gives knowledge, 8, 87; is the supreme Brahman, the supreme goal, the holiest of the holy, 8, 87, 110, 110 n.; 48, 525; alone knows his self by his self, 8, 87; is the beginning and the middle and the end of all beings, 8, 88, 90; is Time, and Death, 8, 90, 95 sq.; shows himself in his divine form to Arguna, 8, 92-9; with faces in all directions, 8, 93, 93 n.; without end or middle or beginning, 8, 93 sq.; the inexhaustible protector of piety, 8, 94; sun and moon his eyes, 8, 94; is that which is and that which is not, 8, 96; is the great grandsire, 8, 97; is indefinable, 8, 97, 97 n.; worshipped by Arguna, 8, 97 sq.; assumes his (ordinary) four-handed form, 8, 98, 98 n.; is the Kshetragna in all Kshetras, 8, 102, 310; unswerving devotion to K. included in knowledge, 8, 103; he who knows Brahman is fit for assimilation with K., 8, 104, 107, 109; K. the father, the

great Brahman the womb, 8, 107; he who worships K. becomes fit for union with Brahman, 8, 110; his is the light of the sun, the moon, and the fire, 8, 112; knows the Vedas and Vedântas, 8, 113; is placed in the heart of all, 8, 113, 129; is the fire of digestion, 8, 113; as earth supports all things, 8, 113, 113 n.; as moon nourishes all herbs, 8, 113; to be learnt from the Vedas, 8, 113 sq.; transfer of the embryo of K. from the womb of Devakî to that of Rohinî, 22, xxxi n.; history of K. in Gaiṇa legend, 22, xxxi n.; 45, 112 n., 113 n.; in Brahma Kalpa and in the line of K., the Laukântika Vimānas are eightfold, 22, 195; Mount Girnâr connected with the legend of K., 45, 115 n.; called Vishvaksena, 45, 290 n.; K. and the cowherds' wives, 49 (1), 38 n. See also Hari, Kanhâ (Mâra), Kesava, Mâdhava, Vâsudeva, and Vishnu.

**Krishna**, see Durgaya K.

**Krishna Dvaipâyana**, see Vyâsa.

**Krishna Hârîta**, n. of a teacher, 1, 264.

**Krishnasakha Kula**, of the Kârana Gana, 22, 292.

**Kṛita age**, see Ages of the world (a).

**Kṛitâgaya**, worshipped at the Tarpâna, 30, 244.

**Kṛitavîrya**, Arguna, a descendant of, 8, 293.

**Krivi**, the ancient name of the Pañkâlas, 7, xv sq.; 12, xli sq.; 32, 402, 407; 44, 397 sq.

**Kriyâvâda**, see Philosophy.

**Krodha**, worshipped at the Tarpâna, 30, 244.

**Kshamâsramana** Desigavin, K. Devarddhi, and K. Sthiragupta, Sthaviras, 22, 295.

**Kshanîkavâdin**, see Philosophy.

**Kshânti**, see Resignation.

**Kshântivâdin**, the Rishi, Buddha born as, 49 (ii), 128.

**Kshatra**, Knighthood (personified), meditation on, 15, 195; offering to, 15, 211; Mitra the K., lord of the K., 44, 64. See also Caste, and Kshatriyas.

**Kshatriyas**, the warriors (caste): the K. sage Pravâhana Gaivali, and his teaching which 'belonged in all

the worlds to the Kshatra class alone,' 1, 78; the Gândharva form of marriage legitimate for K., 7, 108; the highest duties of K., 8, 43 n., 46 sq.; 25, 238; 45, 37-40; well-read K., 8, 209, 255; degraded K. tribes, 8, 222; procreated by Brâhmanas on K. women, 8, 295, 295 n.; destroyed by Râma, 8, 295 sq., 300; among men the K. are the rulers, 8, 345; the Nakshatra Kitrâ advantageous for K., 12, 288; keep the Sabhya or hall fire, 12, 302 n.; Gâina monks or nuns should not accept food in the houses of K., 22, 97; 45, 71; a bow laid on the funeral pile of a dead K., 29, 239; the K. is the best in the world of those who observe the rules of exogamous marriage, 35, 229 n.; have secret formulas handed down in a family, 35, 265; Atharva-veda and the K., 42, xxv sq.; the K.'s sacrifices, 44, xvii; this earth is the K.'s world, 44, 133; for the rule of this world the K. is consecrated, 44, 249; a K. is the consecrator of a K., 44, 253 sq.; born victorious, 44, 295. *See also* Brâhmana (e), Caste, King, and Râganyas.

**Kshattrî**, or king's chamberlain, 44, 545.

**Kshemaliptikâ** Sâkhâ, of the Vesa-vârîka Gana, 22, 291.

**Kshemendra**, refers to Milinda, 36, xvii.

**Kshetra**, Sk., t.t., what it is, and its relation to the Kshetragnâ, 8, 102-6, 310, 351, 372.

**Kshetragna**, *see* Sons.

**Kshetragnâ**, Sk., philosophical t.t.: relation between Kshetra and K., 8, 102-6; instructed or directed by the K., 8, 284, 284 n., 288, 293; is the sun in the forest Brahman, 8, 287, 387; a symbol of the Brahman, 8, 308, 308 n.; identical with *Krishna*, 8, 310, 393 n.; 48, 101; destruction of the K., i.e. identification of individual self with universal self, 8, 310, 310 n.; 48, 101; the Purusha is called K., and the K. perceives all the operations of the qualities, 8, 351; is devoid of qualities and eternal, not to be comprehended by any symbols, 8, 350 sq.;

only the K. attains to the truth, 8, 351; he who understands piety and has his sins destroyed, &c., enters into the K., is the K., the Supreme Lord, 8, 351 sq.; unity of K. and nature, 8, 374, 377-9; knowledge of the K. forms part of all real k., 8, 379; the understanding is called K., 8, 386; senses, mind, and understanding are always joined to the K., 8, 386; he who abandons everything as fruitless is the K., 8, 390; one of the terms for soul, 25, 485 sq. and n.; 34, 122; 38, 83; 48, 63, 88 sq.

**Kshetrapati** (lord of the field), sacrifices to, 30, 224, 290 sq.; 41, 125; 42, 14, 288, 486.

**Kshipramsuvaṇa**, t.t., *see* Child (b).

**Kshiprasyena**, *see* Birds (b).

**Kshîrasvâmin**, quotes Manu, 25, cxi sq., cxii n.

**Kshudrasûktas**, and Mahâsûktas, the hymns and poets of the 10th Mandala of the Rig-veda, 1, 217.

**Kshudrâtma**, n. of the Graha appearing at the death of Mahâvîra, 22, 266.

**Kshurikâ**, Sk., 'razor,' name of an Upanishad, 15, xxvi sq.

**Kû**, heir-son of Yâo, 3, 34, 60, 60 n.; proposed as Forester to Shun, 3, 44, 44 n.

**Kubera**, or Kuvera, also called Vaisramana and Vaisravana (Pali Vessavana), a god who was formerly a man, 2, 40 n.; offerings to K. or V., 2, 151; 29, 32; 30, 243; lord of Bhûtas, Yakshas, and Rakshas, 8, 88; 35, 38; 44, 367; 49 (i), 61, 197; lord of all jewels, 8, 347; came to ask Buddha about the Dhamma, 10 (ii), 63; V. gladdened by the birth of his son Nalakûvara, 19, 20; V. produces rare and heavenly sounds, 19, 54; Pisha or V. converted by Buddha, 19, 245, 245 n.; a Lokapâla or guardian of the world, 21, 4, 373; 25, 185, 216 sq.; 35, 37; Gadgadasvara preaches under the shape of K., 21, 401; Avalokitesvara assumes the shape of K., 21, 411; the Kundaladharas (gods) of V., 22, 195; V. caught up the ornaments of Mahâvîra, 22, 199; demons in V.'s service bring

- treasures to the house of King Siddhārtha, 22, 248, 251 sq.; disciple of Sāntisenika, 22, 293; became lord of wealth by humility, 25, 222; the servants of K., demons harassing children, 30, 211; witnesses watched by K. and other gods, 33, 245; excellent in beauty, 45, 117, 117 n.; heavenly nymphs wait upon K., 49 (i), 16, 56; the monarch of Alakā, 49 (i), 36; the dances of K., 49 (i), 38; god of wealth, 49 (i), 61, 193 sq.
- Kūḍākarman**, t.t., tonsure ceremony, *see* Child (b).
- Ku-fa-lan**, *see* Gobharana.
- Kū Hsi**, philosopher, on Confucius and the Shih King, 3, 280, 296-8; on Tāoism, 39, 23, 54, 56, 89; 40, 263, 272; on Phāng, 39, 167 n.
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- Mahān Deva**, n. of Rudra (Agni), 41, 160.
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- Mahāpadma**, a king who became a Gaiṇa monk, 45, 86, 86 n.
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(e) Worship of M., and their relation to men.

(a) NAMES, EPITHETS, ATTRIBUTES, APPEARANCE OF THE M.

They are the people (vis) of the gods, the Vaisyas, the peasants, 8, 346; 12, xvii sq., xvii n., 334, 387, 393, 398 sq., 401 sq.; 26, 220 sq., 396 sq.; 41, 13, 34, 61, 84, 84 n., 99 sq., 102, 125; 42, 663; 49 (1), 53, 81; 43, 210, 212 n.; 44, xxii, 409, 466; seven troops of M., consisting of seven each, 12, 387, 387 n.; 32, 313, 318; 41, 102; 42, 207 (thrice seven); 43, 212; they sport and sing, are singers, or musicians, 12, 416 sq., 417 n.; 32, 14, 45, 53, 56, 63, 76 sq., 82, 95, 107, 121, 126, 138, 159, 169, 171 sq., 209 sq., 312-14, 340, 343, 352 sq., 369, 416; are ever young, 32, xxiii, 341, 343 sq., 374; are the storm-gods, 32, xxiii sq., 63 sq., 81 sq., &c.; the word M. meaning 'gods,' 32, xxiii sq.; etymology of 'Marut,' 32, xxiv-xxvi; Marut and Mars, 32, xxv sq., 277; assume the form of new-born babes, 32, 14, 36 sq.; not originally gods, became deified, 32, 37, 53; called Viṣve Devās, 32, 53, 55; are warlike gods, with daggers, spears, rings, and golden ornaments, 32, 63, 71, 106 sq., 111 sq., 120, 126 sq., 130, 159, 162, 169, 209 sq., 230, 279, 283, 295, 307, 312 sq., 319, 326, 333, 337, 340, 343, 352, 363, 369, 373 sq., 379, 392, 400-2, 412, 417; 46, 22; host, the manly host of the M., 32, 63, 67-70, 82, 95, 106, 126, 145, 148, 209, 312 sq., 320, 325, 338, 363 sq., 369, 373, 382, 391, 401, 412; 46, 80, 326; compared to birds (hawks, swans), 32, 76, 159, 169, 179, 210, 348, 373, 386, 401, 412; called Rudras, 32, 97, 106, 126, 209, 296, 325, 340, 352, 364, 391, 400; are strong and powerful 32, 97 sq., 106-8, 159, 197, 273, 325; are joyful, wise, the sages, 32,

106; 46, 22, 293; the roarers, roar like lions, 32, 106 sq., 159, 210, 369; 46, 292; the chasers of the sky, 32, 107, 154, 333, 363; shine like the heavens with their stars, 32, 159 sq., 295, 299; their names, 32, 167; 43, 213; as wild boars with iron tusks, 32, 169, 176 sq.; all of the same age, dwell in the same nest, 32, 179; are strong and bounteous, 32, 210, 240 sq., 293; shining like snakes, 32, 293; golden-breasted, 32, 295 sq., 299, 333, 340, 416; golden-jawed, 32, 295, 301 sq.; brilliant like fires, 32, 295; terrible like wild beasts, 32, 295; are they called *Dasagvas*? 32, 296, 306 sq.; the constant wanderers, 32, 296; with the clouds as if with glittering red ornaments, 32, 296, 307 sq.; with their birds, 32, 319, 321; called *Vasus*, 32, 334, 374, 378, 386, 412; like wild bulls, 32, 337, 390, 402; obtained their immortal name, 32, 340; are lords of *Amṛita*, 32, 343; are like red horses, like heroes eager for battle, 32, 347; *Evayāmarut*, 32, 363-5; flame-born, 32, 369; strong, wild, furious, 32, 373 sq., 400 sq.; play about like calves, 32, 374; fleet like racers, 32, 374; with sun-bright skins, 32, 387; of reddish hue, 32, 390, 395; called *Ribhukshans*, 32, 390 sq., 395, 400; the strong hunters, 32, 392; called *Ādityas*, 32, 412 sq.; like priests, like kings, like youths of the hamlets, 32, 416; are like winds, 32, 416; *M.*, *Vasus*, *Ādityas*, &c., 34, 202, 216; the all-knowing *M.*, 41, 20; the lords of the northern region, 43, 102; givers of rain, fire-tongued increasers of *Rita*, 46, 38, 292.

(b) THEIR HORSES (DEER) AND CHARIOTS.

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golden-hoofed steeds, 32, 64, 81 sq., 93, 343, 356, 392; harness the spotted or fallow deer or horses to their chariots, 32, 97, 102, 126, 180, 196, 296, 312, 319, 325 sq., 333, 336, 340, 408; 46, 292; lead about the powerful horse, the cloud, to make it rain, 32, 106, 116 sq., 126; lightning stands on the seats of their chariots, 32, 107; carry casks or buckets (clouds) on their chariots, 32, 159, 161; come on red or tawny horses, which hasten their chariots, 32, 169, 337, 340; come on chariots charged with lightning, 32, 169; thunder, the noise of their chariots, 32, 173; carry weapons on their chariots, 32, 210, 340; from the tires of their chariot-wheels streams gush forth, 32, 280; unharness their horses, 32, 289; wash their horses, 32, 295, 300, 347; cut the mountain asunder with the tire of their chariot, 32, 313; mount their chariots, 32, 319 sq.; move along on quick well-broken horses, 32, 333; when they went in triumph, the chariots followed, 32, 333-5; possessed of good horses and chariots, 32, 340; on golden chariots, 32, 340; harness the winds as horses to the yoke, 32, 344; the rushing chariots of the roaring *M.* come forth, 32, 363; their carriage, even without deer, without horses, passes between heaven and earth, 32, 369; golden chest on the chariot of the *M.*, 32, 400, 404 sq.

(c) DEEDS OF *M.*, *M.* MYTHS.

The *M.* scorched, trod *Vṛitra*, 12, 409; 32, 392; practised penance, 25, 475; stood in the *Arvattha* tree, 29, 331; 32, 329; 41, 34, 84; hurl the thunderbolt, 32, xxiii, 293, 325; toss the clouds across the surging sea, 32, 53; their birth, 32, 63, 76, 295, 299, 319, 373, 382; send rain, 32, 63 sq., 81, 106 sq., 126, 159, 169, 176, 209, 280, 282, 284, 295, 319 sq., 326, 333, 343 sq., 393, 412; 41, 328; 43, 170; the cows of the *M.*, 32, 81; the shakers, they shake the earth, even mountains, 32, 97 sq., 101, 106, 112 sq., 159, 209, 273, 278 sq., 325, 340, 379, 382, 390, 400 sq.; made wind and lightnings,

32, 106; slayers of the demon, 32, 106, 111; have established their seat in the sky, 32, 126; have made heaven and earth to grow, 32, 126, 129 sq.; drunk of Soma, 32, 127; strike the fiend with their lightning, 32, 154; their gory-toothed lightning, 32, 209, 222; lightning and thunder, their companions or wives, 32, 272-6; lightnings, their spears, 32, 272, 274; have uncovered the cows by blowing away the cloud, 32, 295, 298 sq.; spring, like rushing bulls, over the dark cows, 32, 312; come from heaven, from the sky, even from near, 32, 319; hold lightnings in their hand, 32, 325, 392; shake the red apple from the firmament, 32, 326; carrying waterskins, fill the well, 32, 326, 379; their milch-cows are never destroyed, 32, 333; have measured the sky with their strength, 32, 333; go round heaven and earth, 32, 334; clothed in rain, 32, 340; 46, 292; dwell on high mountains, 32, 341 sq., 344, 409; dim the eye of the sun with streams of rain, 32, 347; shake the heavenly bucket, 32, 348; in the highest, in the middle, in the lowest heaven, 32, 352; the sons of an excellent mother, 32, 356, 359; bring together heaven and earth, 32, 368, 371, 391 sq., 400, 403; drive away darkness, 32, 374; mount up to the firmament from the abyss of Nirriti, 32, 382; sow the mist, 32, 390; bring together the great waters, the sun, and the thunderbolt, 32, 391 sq.; spread out, or hold asunder, or join, heaven and earth, 32, 408 sq.; take delight in sweet nourishment, 42, 207; where they wish to lay the Gârhapatya, 43, 118; the troop of the M. is the air-world, 43, 236; they make the mountains tremble, 46, 292.

(d) M. AND OTHER GODS.

M. with Soma at their head, 1, 42 sq.; *Krishna* is *Marîkî* among the M., 8, 88; seen within *Krishna*, 8, 92; alarmed at the greatness of *Krishna*, 8, 94; are the princes among the *Ganas*, 8, 346; *Dyutâna*, son of the M., 26, 144; *Ūrdhva-nabhas*, son of the M., 26, 198,

198 n.; their mother *Prisni*, their father *Rudra*, 32, xxiii, 73, 81, 106 sq., 126, 144 sq., 280, 285, 295 sq., 299 sq., 313, 340 sq., 343, 347 sq., 352, 368-73, 375, 382, 390 sq., 400 sq., 408, 422 sq.; 42, 132 sq., 207; 46, 292; when the M. had joined *Indra* they took their holy names, 32, 14, 37, 159, 166 sq.; the tall bulls of *Dyu*, 32, 106, 110 sq.; when *Vishnu* saved the Soma, the M. sat down like birds on the altar, 32, 127, 133-7; mighty sons of Heaven, 32, 154 sq.; their wife *Rodasi*, 32, 272-7; compared to *Somas*, 32, 279, 282 sq., 416; *Trita* a friend of the M., 32, 296 sq., 305, 325, 392; men of *Svar*, men of *Dyu*, 32, 326; *Rodasi* stands on the chariot of the M., 32, 338, 369; *Vishnu* invoked in company with the M., 32, 363-5; M. invoked with other gods, 32, 375, 386, 408; *Rudra* invoked with the M., 32, 386-9, 419; servants of *Dyu*, 32, 401, 405 sq.; sons of *Sindhu*, 32, 416; prayer to *Rudra*, Father of the M., 32, 426-8; *Vâyu*, their father, *Dyu*, their mother, 32, 444, 448; the Marut-eyed gods in the north, 41, 49; *Āditya*, *Brahmanaspati*, and the M., 42, 126; the *Rudras* are united with the M., 42, 135; all the M., and all the gods, 42, 184; the honey-lash of the *Asvins*, the child of the M., 42, 230; share of the *Ādityas*, lordship of the M., 43, 68; their relation to *Indra* and to *Varuna*, 44, xxii sq.; curds offering to *Varuna* and the M. at the second seasonal sacrifice, 44, 75 n., 76; *Āpyas*, *Sādhyas*, *Anvādhyas*, and M., the divine guardians of the sacrificial horse, 44, 359; *Bhāratî* and other goddesses among the M., 46, 154, 156; *Mamatā*, daughter of the M., 49 (i), 44; Heaven without the lord of the M., when *Vritra* was slain, 49 (i), 81; see also *Indra*, and *Rudra*;—*Agni* invoked in company with the M., 14, 216; 32, 53, 68 sq., 82, 94, 337, 339, 352-4, 369, 392 sq., 399; 46, 292 sq., 307; are like *Agni*, 32, 416; 46, 292; born after the law of *Agni*, 46, 22; the bright ones, i.e. the M., did service to *Agni*, 46, 82, 84; *Agni* turns away the anger

of the M., 46, 109; Agni (the roaring of the flames) compared with the M., 46, 130, 138, 157, 303, 341; Agni identified with the host of M., 46, 187, 191; Agni invoked to bring the host of the M. to the sacrifice, 46, 198, 316; Agni strengthened by the M., 46, 266; sing to Agni a pleasant song, 46, 268; cling to Agni, 46, 273; have adorned themselves for Agni's glory, whose offspring they are, 46, 371, 373.

(e) WORSHIP OF M., AND THEIR RELATION TO MEN.

Offerings to the M., 2, 202; 12, 387 sq., 394, 396-9, 402 sq.; 25, 91; 29, 86, 331; 32, 106, &c.; 41, 60 sq., 102; 43, 208-14; 44, 75, 75 n., 336 n.; the vital spirits of a student who breaks the vow of chastity go to the M., 2, 294, 294 n.; devourers of foes, 12, 397; 32, 106; offerings to the M. *Sântapanâb*, *Grîhamedhinâb*, and *Krîdînâb*, 12, 408 n., 409-17, 410 n.; 44, 76, 76 n.; a pure offering to the pure M., 14, 186; prayer to the M., 14, 318; the person in the wind worshipped as the unconquerable army of the M., 15, 101; the hosts of M. entreat Buddha to teach the law, 21, 55; worshipped by the student who has broken his vow, 25, 454 sq.; 29, 362; animal sacrifices for the M., 26, 220 sq.; 41, 13 sq., 125 sq.; 44, 402; deity of a *Ritu-graha*, 26, 320 n.; are not oblation-eaters, 26, 396 sq.; embryo offered to the M., 26, 396 sq.; invoked at the *Ashrakâ*, 29, 207; invoked for protection, 29, 280, 344; sacrifice to the M. at rites relating to agriculture, 29, 326; 30, 113 sq.; eat what is not sacrificed in the fire, 29, 331, 331 n.; were ploughers, exuberant givers, 29, 338; if thou belongest to the M., I buy thee for the M., 30, 53; worshipped at the *Tarpana*, 30, 243; hymns to the M., *Vol.* 32; invoked in battle against enemies, 32, 97 sq., 107 sq., 369, 375, 386; 42, 121 sq., 132 sq.; invoked at the third Soma libation, 32, 122 sq.; did not originally enjoy divine honours, 32, 166 sq.; give wealth and protection, 32, 326 sq.; good warriors come from the M.,

32, 343; their bolt kills cattle and men, 32, 374; worshipped as house-gods, 32, 374, 377, 387, 389; strike the sinner with their thunderbolt, and forgive sin, 32, 379, 382; kill the enemy with the thunderbolt, 32, 386; invited to drink Soma, 32, 386, 408 sq.; liberal givers of Soma (rain), 32, 400; medicines of the M., 32, 402, 407; invoked for prosperity, 42, 48; grant life and well-being, 42, 53; invoked against disturbers of holy rites, 42, 90; invoked in a love-charm, 42, 104; invoked at the restoration of an exiled king, 42, 112, 328; call the king to the throne, 42, 113; invoked at the building of a house, 42, 140; invoked to make the horse fleet, 42, 146; song of praise to the M., 42, 151, 548; rites to the M. performed to cure leprosy, 42, 266 sq.; deities and metres, 43, 53, 331; were the guardsmen of King Marutta, 44, 397; a Vaisya sacrificed to the M. at the *Purushamedha*, 44, 413; invoked at the *Pravargya*, 44, 466; invoked by hosts and troops, 46, 292; invited to sit down on the sacrificial grass, 46, 418. **Marutta Avikshita**, the *Âyogava* king, performed a horse-sacrifice, 44, 397.

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**Mar'zapân**, a copyist of the *Dinkard*, 37, xxxv.

**Mâsapûrikâ** *Sâkhâ* of the *Uddeha Gana*, 22, 290.

**Mashîkh**, see Messias.

**Mashya** (*Marhayâ*, *Mâshya*, *Masiyâ*, *Masyê*) and *Mashyôî* (*Mâshyôî*, *Marhîyôîh*, *Mashyana*), the first human pair, progenitors of mankind, 4, lviii; 5, 53-9, 53 n., 149; 18, 197-200, 199 n., 225, 402, 411 sq., 416; 37, 26, 26 n.; 47, 6 sq., 6 n.; they grew up from the earth, 5, 120, 183

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**Mashyana**, *see* Mashya.

**Mashyôî**, *see* Mashya.

**Masiyâ**, *see* Mashya.

**Masvâk**, n.p., 5, 146.

**Masyê** and **Masyâôî**, *see* Mashya.

**Mâtali**, knows amrita as a remedy, 42, 162, 629.

**Mâtanga**, a *Kandâla*, was reborn in the Brahma world, 10 (ii), 23.

**Mâtariśvan**, used in the sense of *prâna* or spirit, 1, ci, 311; 15, 276; 42, 219; n. of Vâyû, the wind, 1, 150, 311; 41, 221; 42, 53, 205, 216; 'M.'s cauldron,' the atmosphere, 12, 186, 186 n.; invoked at the marriage, 29, 278; Agni became manifest to M., 46, 22, 157; M. brought Agni to Bhrigu, to Manu, 46, 52, 137, 241, 256; produced Agni by attrition, 46, 74, 77 sq., 147, 173 sq., 256; Agni called M., 46, 119, 123, 241, 292, 294; has established Agni on earth, 46, 230; when he has been shaped in the mother, Agni becomes M., 46, 303.

**Mate**, *see* Wife.

**Materialists**, assert that a Self separate from the body does not exist, 34, lxxiv; 38, 269; consider intelligence to be a mere attribute of the body, 34, 368; do not admit the existence of anything but the four elements, 38, 270; doctrines of m. refuted, 45, ix, 236 sq., 339-43; their doctrines as described by Gainas and Buddhists, 45, xxiii sqq. *See also* Kârîvâkas.

**Mâthara**, gotra, Sthaviras of the, 22, 287, 289, 293 sq.

**Mâthava**, the Videgha, and his family priest Gotama Râhûgana, 12, xli sq., 104-6, 104 n.; 26, xxix.

**Mâthras**: the *Drûg* overthrown by the M. of Ahura's doctrine, 31, 110, 118; the holy M. of Ahura guide the way through Righteousness, 31, 110, 119; Zarathustra proclaims the M. of Ahura-Mazda, 31, 172 sq.; the M. with their good ceremonies worshipped, 31, 360. *See also* Prayers (*d-f*), and Revelation.

**Mâthra-Speṇta** (Mânsarspend), the Holy Word, invoked and worshipped, 4, 236 sq.; 23, 12, 19 sq., 165 sq., 271, 285; 37, 192, 192 n.; meat-offering for him, 5, 337, 337 n.; takes best the unseen Drug away, 23, 160; is the soul of Ahura-Mazda, 23, 199; Fravashi of M. worshipped, 23, 200; the all-knowing, who hates the Daêvas, the friend of Ahura-Mazda, 23, 227; the Bounteous M., the revelation given against the Daêvas, worshipped, 31, 199 sq. and n., 206, 211, 217, 221, 225, 256, 259, 272, 277, 328, 349, 355, 362, 385; is the word well spoken, 31, 266.

**Mâthravâka**, a great confounder of heresies, 23, 208, 208 sq. n.; his son Vahmaêdâta, 23, 213.

**Mathurâ**, or Sauryapura, 45, 112 n.

**Mâtikâs**, Buddhist texts, 13, 272 sq.; 17, 285, 288, 345, 413.

**Matipatrikâ Sâkhâ** of the *Uddeha Gana*, 22, 290.

**Matrô** and **Matrôyâô**=Mashya and Mashyôî, q. v.

**Mâtsya**, knew the *Kushtâ* plant, 42, 6, 681.

**Matsya** Sâmmada, king, water-dwellers, his people, 44, 369.

**Matsyas**, fight in the van of the battle, 25, 247, 247 n.; Dhvasan Dvaitavana, king of the M., 44, 398.

**Matta-kundali**, conversion of, 36, 249.

**Matter** and souls constitute the body of the Lord, 34, xxviii; unevolved (*avyakta*) and gross m., 34, xxviii sq.; m. constitutes the body of the Self, 48, 358. *See also* Samskâras.

**Mâu**, prince of Kung-shau, though he had not attained to the Tâo, had an idea of it, 40, 159 sq., 159 n. *See also* Kung-ze Mâu.

**Maudgalya**, *see* Nâka M.

**Maudgalyâyana**, *see* Moggalâna.

**Mauna**, t.t., Sk., vow of silence, taciturnity, is abstinence, 1, 131; m. or restraint of senses, 8, 119, 119 n., 161-3, 161 n., 163 n., 168, 173; Muniship, state of Muni, 34, lxxvi; 38, 322 n., 323.

**Mauryaputra**, n. of a Sthavira, 22, 286.

**Mauryas**, *see* Moriyas.

**Maushikīputra**, n. of a teacher, 15, 224 n.

**Māya**, the mysterious wisdom of the Divine Benevolence, 31, 94, 99.

**Māyā**, mother of Buddha, 19, xix, 1; 49 (i), 3-5, 7; dies after birth of Buddha and is born in heaven, 19, 23, 23 n., 87, 353; 49 (i), 19 sq.

**Māyā** (Illusion): creation is M., the creator māyin, 15, xxxvi; theories of M. and Evolution in the Vedānta, 15, xxxvii; as the creating power, 15, xxxvii sq.; 34, cxvii n.; Indra appears multifiform through the Ms., 15, 117; Prakṛiti (nature) is M., and the Lord the ruler of M., 15, 252; 48, 125 sq., 138 sq., 364, 367, 397; M. the principle of illusion, 34, xxv, lx, xcvi sq., 243, 256 n., 329, 371; 38, 133 sq.; the appearance of the world due to M. or Avidyā, 34, xxv, 345; cannot be called sat nor asat, 34, xxv, 243; constitutes the upādāna, 34, xxv; belongs to Brahman as a śakti, 34, xxv, 362; modifies itself into all the individual existences, 34, xxv; bodily organs and mental functions, the offspring of M., 34, xxvi; the non-enlightened soul is unable to look through it, 34, xxvi; the material world merged into non-distinct M., 34, xxvi; he whose soul has been enlightened withdraws from the influence of M., 34, xxvii; the world is not unreal M., 34, xxx; Brahman becomes a personal God through M., 34, xxx; soul is Brahman in so far as limited by the unreal upādhis due to M., 34, xxx; is wonderful nature (Rāmānuga), 34, lxi; doctrine of M. unknown to Bādarāyana, 34, xci-xcvii, c; is of a non-intelligent nature, and the world springs from Brahman as being associated with M., 34, xciii; doctrine of M. not in the Upanishads, 34, cii, cxvi-cxxi, cxvii n., cxxv; the highest Lord may assume a shape formed of M., 34, 81; the nature of the Lord is M. joined with time and karman, 34, 357 n.; in consequence of the Lord's conjunction with M. the creation is unavoidable, 34, 357 n., 369; not a Buddhist conception, 36, 141 sq. n.; emitted by the omniform Nārāyaṇa, 38, 157;

Māra originated M., hence the world appears uneternal, 45, 244, 244 n.; through beginningless M. diversity is seen in Brahman, 48, 22; things seen in dreams are M., 48, 86, 602; the real meaning of M., 48, 125 sq.; the Lord manifests himself by M., 48, 241; cessation of M. through meditation on and union with God, 48, 364; lord of M. creates everything, 48, 368, 400, 406, 469; men intent on their duties pass beyond M., 48, 411; there is no distinction between M. and Nescience, 48, 441 sq. *See also* Delusion, Nature, Nescience, and Prakṛiti.

**Māyāvāda**, theory of illusion, 34, xcvi.

**Māyāvādin**, one who holds the theory of illusion, 34, cxx.

**Māyu**, n.p., 23, 217.

**Mā Yung**, a compiler of Lî books, 27, 7 sq.

**Māzainya**, fiends, spells, a weapon to smite them, 4, 126; 23, 33.

**Māzana**, spell against the Daēvas of, 4, 141, 141 n.

**Mazda**, meaning of, 31, 104 sq. n.; M. worship, *see* Zoroastrianism.

**Mazdag**, or Mazdak, or Mazdāk, son of Bāmdād, a heretic, 5, 194, 194 n., 201, 201 n.; 37, 257 n.; 47, 88, 88 n., 89 n.

**Mazdayasna**, or a worshipper of Mazda, 4, li.

**Mazdayasna**, n.p., 23, 216.

**Mazdeism**, Zoroastrianism called so, 4, xiii.

**Mazdāk**, *see* Mazdag.

**Māzdrā-vanghu**, n.p., 23, 215.

**Māzendarāns**, rain the seed of the, 24, 244 sq.; war with the M., 37, 216-18. *See also* Demons.

**Māzīnikan**, *see* Demons.

**Meals**: rules about the preparation of food for daily m., 2, 104 sq.; rules about daily m. of householders, 2, 109 sq., 122 sq.; 7, 221; 14, 49-51, 239-42, 245, 263-6; 29, 387 sq.; 30, 21-4; two m. in winter, three in summer, 4, 256, 256 n.; Pragāpati ordained that men should eat only in the evening and morning, 12, 361 sq.; invitations to m. which a Bhikkhu may accept, 13, 41-3; 17, 72-6, 89-92; m. of a

king, 25, 251 sq. *See also* Eating, and Food.

**Mean** : king should set up the standard of the m. before the people, 3, 88 ; the correct course of the due m., 16, 150, 219, 281, 304, 305 n., 307, 316, 320 sq., 331, 333 n.

**Measures**, Persian, 5, 98, 98 sq. n. ; of distance, 37, 51 n., 56, 56 sq. n., 67, 67 n. ; span and cubit, the cubit is the arm, 41, 200 ; finger-breadth is the lowest m., 43, 300 ; measuring the fire-altar, 43, 305-12. *See also* Weights.

**Meat**, *see* Animals (a).

**Mecca**, the sacred city of the Arabs, seat of the Kaabah, 6, xvi sq., xlv ; war between M. and Medīnah, 6, xxxv-xlii ; turn (at prayer) thy face towards the Sacred Mosque, 6, 20 sq. ; the first House founded at M., 6, 58 ; 'the mother of cities,' 6, 126 ; 9, 205 ; Abraham prays that M. might be a sanctuary, 6, 242 sq. ; 9, 124 ; 'the safe land,' 9, 336, 336 n. ; pilgrimage to M., *see* Hagg ; Sacred Mosque of M., *see* Mosques.

**Meḍārya** Gotra, Udaḡa of the, 45, 420.

**Medhāganana**, t.t., *see* Child (b).

**Medhātīthi** Kānya, n. of a Rishi, author of Vedic hymns, 1, 9 ; 32, 54 ; 46, 7, 35 ; Indra carries off M., 26, 81, 81 n.

**Medhātīthi**, his commentary on the Manu-smṛiti, 25, cvii sq., cxviii-cxxvi, cxxviii-cxxx, cxxxiv ; a Kaśmīrian, 25, cxxiii sq., cxxiv n. ; refers to the Nārada-smṛiti, 33, xii, xviii.

**Medhyātīthi**, n.p., 46, 32 sq., 35 sq.

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**Meditation**.

(a) M. on Brahman, the Lord, the Self.

(b) M. of Buddhist and Gaina monks.

(a) **M. ON BRAHMAN, THE LORD, THE SELF**.

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(a) M. THE HEAVENLY BODY.

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### Morality.

- (a) In Brāhmanism.
- (b) In Buddhism and Gaiṇa Religion.
- (c) In Zoroastrianism.
- (d) In Chinese Religions.
- (e) In Islām.

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- Nanda**, the Sâkya, and his mother, converted, 13, 210; 19, 226, 243; N. or Mahânanda, an eminent Arhat, 21, 2; 49 (ii), 2, 90.
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- Nanda**, n. of a Nâga-king, 21, 5.
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- Nandabalâ**, the herdsman's daughter, refreshes the Buddha who is exhausted by fasts, 19, 144 sq.; 49 (i), 135.
- Nandahara**, god, produces visions which cause Buddha to become an ascetic, 19, xx sq.
- Nandaka**, an ogre who laid hands on Sâriputta was swallowed up by the earth, 35, 152 sq.
- Nandamânavapukkâ**, t.c., 10 (ii), 199-201.
- Nandana**, n. of Indra's beautiful park, 45, 100, 104, 288, 288 sq. n., 290; 49 (i), 35.
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- Nandivara**, a god who was formerly a man, 2, 40 n.
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- Nandivardhana**, eldest brother of Mahāvira, 22, 193, 256.
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(b) The attainment of N.

(a) WHAT IS N.?

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bagga), of Buddhist friars, 10 (ii), x; 11, 110 sq. n.; 13, 114 sq., 168-70, 208 sq., 228-34; 17, 33 sq., 38 sq.; 35, 42; Parivāsa or Probation, rules before the o. of heretics, 13, 14, 186-91; 17, 270 sq., 384-93, 395 n.; no one must confer the o. on a person without being asked to do so, 13, 170 sq.; he who ordains a person must tell him the four Resources, i.e. the food, clothes, dwellings, and medicines allowed to Bhikkhus, 13, 172-4; a chapter of ten Bhikkhus required for the o. service, 13, 175; only a learned, competent Bhikkhu who has completed at least ten years may confer the o., 13, 175-8; cases of admissibility of o., 13, 182-6; persons who shall not receive the pabbaggā or upasampadā o., 13, 191-9, 215-17, 219-25, 230-3; the proper age for receiving o., 13, 201-5, 229; no one shall confer the pabbaggā o. on a son without his parents' permission, 13, 210; no one shall ordain two novices, 13, 205; exception to this rule, 13, 210 sq.; no animal shall receive the o., and if it has received it, it shall be expelled, 13, 219; newly ordained Bhikkhu should not go out without a companion, 13, 234 sq.; the o. of Bhikkhus who had been temporarily expelled, 13, 236-8; pabbaggā o. must be performed also during the rainy season, 13, 320 sq.; not to be performed by an incomplete Samgha, 17, 268 sq.; when unlawful, 17, 277-80; Bhikkhus by whom o. is not to be performed, 17, 337, 340, 372, 386; second o. of a Bhikkhu who, when under probation, threw off the robes, 17, 419, 422-31; after having been trained for two years in the Six Rules, Bhikkhunis are to ask leave for the upasampadā o. from both Samghas, 20, 324; Bhikkhunis receive the upasampadā o. from Bhikkhus, 20, 327; rules for the upasampadā o. of Bhikkhunis, 20, 349-55, 360-2; when Buddha attained Bodhi, this was his o., 35, 118; things necessary for admission into the order, 36, 96, 96 n.

**Organic beings**, four classes of, 38, 126.

**Organs**, cannot accomplish anything without self-consciousness, 1, 296-8; five o. of perception, five o. of action, the mind belongs to both, and the understanding is the twelfth, 7, 286; 8, 336 sq.; 25, 46 sq.; 38, 81; 48, 577; the eleven o., which are produced from egoism, 8, 258 n., 336; the seven or ten o. as the seven or ten priests, 8, 259 sq., 261, 266 sq.; seven o. (nose, tongue, eye, skin, ear, mind, understanding), are causes of emancipation, 8, 278; seven o., as seven large trees in the 'Forest' Brahman, 8, 285 sq. and n.; o. of the slain victim enter earth, water, sun, quarters, and sky, 8, 290; dialogue between Alarka and the seven o., 8, 295-300; the o. of action, as connected with the self and the objects, and their presiding deities, 8, 338; relation of o., senses, and elements, 8, 349 sq.; the good householder is not thoughtlessly active with his o., 8, 359; restraint of external o. the duty of an ascetic, 8, 364; mystic doctrines of the seven o. of the head and the seven Rishis, 15, 105 sq.; controlling the o. of sensation and action, 25, lxvii, 43, 46-9, 51, 62, 65, 151, 167, 198 sq., 205, 207-9, 207 n., 211 sq., 215, 222, 453, 474 sq., 491, 501; symbolical performance of the five great sacrifices in the o., 25, 132, 132 n.; creation and reabsorption of the o. of the soul do not interfere with the creation, &c., of the elements, 34, liii; 38, 26-8; drawn inward in sleep, 38, 136; the o. of the body and the divinities are non-different, 38, 257; why the gods made the nose a partition between the eyes, 43, 369; the nostrils are the path of the breath, 44, 263. *See also* Prāṇas, Psychology, and Senses.

**Oriental Alphabets**, transliteration of, I, lxviii-lv.

**Ormazd**, *see* Ahura-Mazda, and Aûharmazd.

**Orphans**, *see* Charity.

**Ôdâstâr**, *see* Ushidarena.

**Othmân ibn Affân**, converted by Mohammed, 6, xxiii; the Caliph O. fixed the text of the Qur'ân, 6, lix.

**Outcast**, *see* Caste (e).

**Owl**, *see* Birds (b).

**Owokhm**, n. of a demon, 5, 132, 132 n.

**Ox**, sacred to Agni, 12, 297, 297 n., 322; *in the ox is our strength, in the ox is our need; in the ox is our speech, in the ox is our victory; in the ox is our food, in the ox is our clothing; in the ox is tillage, that makes food grow for us*, 23, 247, 247 n.; flesh of o. not to be eaten, 26, 11; cow and o. support everything here, 26, 11; black o. ensures rain, 26, 78; is of Agni's nature, 26, 390; 41, 355, 360; 44, 438; tired out by drawing the cart, 41, 257; ruddy ox-hide, 41, 355; is vigour, 43, 38; Râganya shooting arrows at two o.-hides, 43, 283 n.; is born as a draught (animal), 44, 294; the mourners, returning from the funeral, hold on to the tail of an o., 44, 438, 438 n. *See also* Bull, and Parables (c).

## P

**Pabbâganiya-kamma**, t.t., Act of Banishment, *see* Samgha.

**Pabbaggâ**, Pali t.t., *see* Ordination.

**Pabbaggâsutta**, t.c., 10 (ii), 67-9.

**Pabbagita**, Pali t.t., Sk. Pravragita, one who has given up the world, pilgrim, 10 (i), 89; (ii), x; 11, 146 n.; a careless pilgrim only scatters the dust of his passions more widely, 10 (i), 75. *See also* Bhikkhus.

**Pabbata** and Nârada rejoice at Buddha, 10 (ii), 94.

**Padhânasutta**, t.c., 10 (ii), 69-72.

**Padâragtarâspô**, grandfather of Zaratûst, 47, 20 sq., 20 n., 34.

**Padma**, founder of the Âryapadmâ Jâkhâ, 22, 293.

**Padmâ**, goddess of fortune, 25, 217, 217 n.; lotus-goddess, 49 (i), 40.

**Padmabimbyupâsobhita**, the 53rd Tathâgata, 49 (ii), 6.

**Padmagulma**, n. of a heavenly region, 45, 57.

- Padmakhandā**, forest, Buddha retires to, 49 (i), 35.
- Padmaprabha**: Śāriputra is to be the future Buddha P., 21, 64-9.
- Padmaprabha**, n. of a Tīrthakara, 22, 280.
- Padmasrī**, n. of a Bodhisattva Mahāsattva, 21, 4, 399-403, 405, 429.
- Padmaśrīśabdhavikrāmin**, a future Buddha, 21, 67 sq.
- Padmīla**, disciple of Vāgrasena, 22, 288.
- Padmōttara**, father of Viśṇu-kumāra, 45, 86, 86 n.
- Paḍamgōs**, to be corrected to Ptolemēōs, 37, xlvī sq.
- Paduma**, *see* Hells (a).
- Paēsanghanu**, the holy maid, 23, 225.
- Paēshatah** Paītīrā, n.p., 23, 203, 213, 216.
- Paēsis**, a n. of the Drug, 23, 308.
- Paētrasp**, n.p., 47, 34.
- Paḡāpati**, Pali for Praḡāpati, q. v.
- Paggota**, king of Uggē, cured by Givaka, the physician, 17, 186-90.
- Paggusan**, *see* Rainy Season.
- Pahlavas**, mentioned in Manu-smṛiti, 25, cxiv-cxvii; degraded Kshatriyas, 25, 412, 412 sq. n.
- Pahlavi**, inscriptions deciphered, 4, xxi; language, writing and pronunciation, 5, xi-xxii; 18, xx-xxii; to be taught to priests only, 24, 360.
- Pahlavi texts**, and Avesta, 5, ix-xi; their date, 5, xlvi n.; 18, xxvii sq., 297 sq. n.; their extent, and how far they represent the mediaeval Zoroastrianism, 5, lxvii sq.; difficulty of translating them, 5, lxx sq.; Nīrangistān, 'code of religious formulas,' 5, 206, 206 n., 227.
- Pāi**, duke of, contended for Kḇū, which led to his extinction, 39, 380.
- Pāi** = 3ze-shang, q. v.
- Paigavana**, *see* Sudās P.
- Paīla**, worshipped at the Tarpana, 29, 122, 149, 220.
- Pāi-lī Hsi**, a cattle-feeder, and minister to Mū of Kḇin, 40, 50, 50 n., 89.
- Pain**, and pleasure alike to the devotee, 8, 110; threefold source of p., 8, 159, 159 n.; pleasure and p. inconstant, 8, 245; the effect of attachment, 8, 250, 250 n.; of the quality of passion, 8, 292 n., 301 n.; mankind pierced by the arrow of p., 10 (ii), 55; origin of p., 10 (ii), 193-5; by destruction of the Āsavas there is an end of all p., 11, 300, 307; the chain of cause and effect, cause and end of p., 35, 79, 82 sq.; destruction of p. by Nirvāṇa, 35, 106 sq.; removal of p. the aim of renunciation, 35, 124; caused not only by Karma, 35, 191-5; Buddha finds out the origin and stopping of p., 49 (i), 152-5; five worldly sufferings (birth, old age, sickness, death, parting), 49 (ii), 169, 169 n. *See also* Opposites, Pleasure, and Truths (the four noble).
- Paīngi**, worshipped at the Tarpana, 30, 245, 245 n.
- Paīngiputra**, n. of a teacher, 15, 224 n.
- Paīngi-rahasya Brāhmaṇa**, t.w., 34, 122.
- Paīngi-upanishad**, t.w., 34, xxxv n., 161.
- Paīngya**, *see* Madhuka P.
- Paīrika**, a female demon, symbolizes idolatry, 4, 6; spell against the P., 4, 145 sq., 145 n.; the P. Knāthaiti, 4, 211; put to flight by sacrifices, 31, 257; the waters worshipped for the defeat of the cheat P., 31, 322; —generally plur.: the fire kills Yātus and P., 4, 115; spell against Yātus, P., and Gainis, 4, 229, 235, 241; Yātus and P., 23, 16, 24, 26, 43, 50, 57, 59, 65 sq., 86, 97, 105, 128, 134, 161, 223, 232, 247, 252, 292 sq.; in the shape of shooting-stars, afflicted by Tīstrya, 23, 95 sq., 95 n., 104; Mithra, the withstander of the P., 23, 126; Fravashis invoked against P., 23, 208; Pitaona, attended by many P., killed by Keresāspa, 23, 296.
- Paīristīra**, n.p., 23, 210, 210 n.
- Paīri-urvaēsm**, n. of a demon, 5, 132, 132 n.
- Pairs**, of every species, created, 8, 244; such as good and evil, day and night, 8, 276 sq.; of opposites, *see* Opposites.
- Paīdrātha**, n.p., 23, 210.
- Paītīrāsp** (Paītīraspō), ancestor of

- Zoroaster, 5, 140 sq., 140 n., 145; 47, 140.
- Paitisha**, the most Daēva-like amongst the Daēvas, 4, 224, 224 n.
- Paitishahya**, worshipped, 31, 198, 205, 210, 216, 220, 224, 335, 338, 368, 370, 372.
- Paityarsvant**, n.p., 23, 210.
- Pāka**, the Daitya, 22, 222.
- Pākayagña**, son of Idā, n. of a teacher, 30, 39.
- Pākayagña**, t.t., *see* Sacrifice (i).
- Pāṭina-vamsa-dāya**, Buddha at, 17, 309-12.
- Pāṭittiya**, Pali t.t., *see* Sins (b).
- Pakkaka-Buddha**, is worthy of a dāgaba, 11, 93 sq., 93 n. *See also* Buddha (j), and Holy persons.
- Pakudha-Kakkāyana**, n. of a teacher, 10 (ii), xii, 86 sq.; 11, 106; 35, 8; an Arhat possessed of Iddhi, 20, 79; his materialistic philosophy, 45, xxiv sq.
- Palāgala**, t.t., courier of a king, 41, 64.
- Palāgalī**, t.t., a king's fourth wife, of low caste, 44, 313 n., 349, 387.
- Palāsa** tree, *see* Trees.
- Pali**, old Vedic forms in, 10 (ii), xi sq.; P. Suttas, *see* Suttas, and Tipitaka.
- Pālita**, a merchant, father of Samudrapāla, 45, 108.
- Palmistry**, *see* Divination.
- Pāmsava**, *see* Asat P.
- Pān**, superintendent of officers' registries, 27, 154; or Kung-shū Zo, 27, 184, 184 n.
- Pāndava**, n. of a mountain at Rāga-grīha, 10 (ii), 68; 49 (i), 106.
- Pāndavas**, and Kauravas, battle of, 8, 2 sq., 37 sq.; 19, 330; Buddha like the P. in heroism, 49 (i), 106.
- Pāṇḍita**, Buddha's definition of a, 10 (ii), 90 sq.
- Pāṇḍu**, Arguna, son of, 8, 229 sq., 255; incurred death by having intercourse with his wife, 49 (i), 45.
- Pāṇḍuka**, one of the Kabbaggiya-Bhikkhus, 17, 329 sqq., 339, 341 sq.
- Pāṇḍubhadra**, disciple of Sambhūta-vigaya, 22, 289.
- Pāṅg Jū**, the long-lived, 39, 146, 364.
- Pāṇini**, his date, 8, 33; 12, xxxv-xxxix; and the Vaiyākaraṇas, 25, 1 sq.; the sūtras of P., and the Paribhāṣhās, 30, 312; quoted, 38, 428; 48, 69, 778.
- Panis**, Agni concealed by the, 12, 245.
- Pañitabhūmi**, Mahāvīra at, 22, 264.
- Pañtadaśī**, quoted, 34, xcii.
- Pañkaganāḥ**, five-people, 34, xl, 257-62, 258 n. *See* Five-people.
- Pañkāgnividya**, knowledge of the five fires, a text, so called, 1, 274; 34, lxxxiii, cviii; 38, 187. *See* Fire.
- Pañkālākanda**, n. of a teacher, 1, 255.
- Pañkālās**, or Pāñkālās, Svetaketu in the assembly of, 1, 76; Kuru and P. in Vedic literature, 7, xv sq.; 12, xli-xliii, xlii n.; Brāhmaṇas of the Kuru and P., 15, 121, 145; Pravāhana Gaivali in the settlement of the P., 15, 204; fight in the van of the battle, 25, 247, 247 n.; kings of P., 44, 397, 400; 45, 58, 60 sq.; were formerly called Krivis, 44, 397 sq.; enormous offering-gifts received by the Brāhmaṇas of the P., 44, 398. *See also* Kuru-Pāñkālās.
- Pan-kāṅg**, removes the capital from the north of the Ho to Yin on the south of it, 3, 103-12.
- Pāñkarātra**, the followers of the, i. e. the Bhāgavatas, 34, 442; system of P. explained in the Mahābhārata, 48, 528 sq.; declared by Nārāyaṇa, 48, 529-31; Sāṅkhya, Yoga, Vedas, and Aranyakas together are called P., 48, 530. *See also* Bhāgavatas.
- Pāñkarātra-sāstra**, 'a great Upaniṣad,' the work of Vāsudeva himself, 48, 528.
- Pāñkarātra-tantra**, sets forth the Bhāgavata theory, is authoritative for the Vedāntin, 48, 524-31.
- Pāñkasikha**, Kapila, and Asuri, 15, xl; a heavenly being, converted by Buddha, 19, 242; a Smṛiti writer, 34, 291 n.
- Pāñkatantra**, and Mahābhārata, 8, 139, 139 n.
- Pāñkavimsa-brāhmaṇa**, *see* Tāṇḍya-mahābrāhmaṇa.
- Pāñkī**, n. of a teacher, 12, 61, 61 n., 300.
- Pannapattiyā**, *see* Pūrnāpatrikā.
- Pantheism**: Viṣṇu as all-god, 7, 287-91, 298-301; Vaiṣṇava doctrine of Buddhism is pure p., 19, xi.

Pão-hăng, *see* Í Yin.

Pão-hsi=Fü-hsi, q.v.

Pão Shü-yä, friend of Kwan Kung, 40, 101 sq., 101 n.

Pão-sze, female favourite of Nieh, 3, 265.

Pao-yun, translator of the Fo-pen-hing-king, 19, xxviii.

Pão Ziào, committed suicide, 40, 173, 173 n.

Pao-ze, stood till he was dried up, 40, 180.

Pápâ, Mahâvîra died at, 22, 264, 269.

Pâpak, Ardashîr son of, 5, 137, 151.

Papañka, Pali t.t., delusion, 10 (ii), 175.

Para Ânâra, Kausalya king, offered a horse-sacrifice, 44, 397.

Parâbhavasutta, t.c., 10 (ii), 17-19.

Parables (Allegories, Similes).

- (a) Their occurrence in general.
- (b) P. and similes referring to agriculture.
- (c) P. and similes referring to animals.
- (d) The king in p. and similes.
- (e) Plants (and trees) in p. and similes.
- (f) Other p. and similes arranged alphabetically according to catchwords.

#### (a) THEIR OCCURRENCE IN GENERAL.

P. illustrating the rewards of charity, 6, 41 sq.; struck out by God, 6, 234, 241, 243 sq., 258; 9, 78, 185; illustrating the soul's entrance into the foetus, 8, 242; the desert of life, and the forest of Brahman, 8, 284-8; Buddha teaches by p., for men are ready to catch the meaning of what is taught under the shape of p., 21, 129; p. illustrating Buddha's preaching, and his attitude towards the good and the wicked, 35, 235-7; a wife conciliates her husband with what belongs to him—a royal barber pleases a king with a golden comb belonging to the king—a novice serves his teacher with alms belonging to the teacher—so Buddha is pleased by parables preached by himself, 35, 302; illustrating the greatness of Nirvâna, 36, 178-80, 189-95; showing the advantages of keeping the vows, 36, 255-61; [sixty-seven (and thirty-eight) similes of Arhat-

ship, 36, 275-373; illustrating the antagonism between Tâoism and knowledge, 39, 30; illustrating the advantage of being useless, 39, 132, 217-22; allegory of 'the State of Established Virtue,' 40, 30 sq.; list of narratives, apologues, and stories in the writings of Kwang-ze, 40, 298-310; showing the difficulty of performing the duties of a monk, 45, 92 sq.; illustrating the principal Gaina doctrines, 45, 123-8.

#### (b) P. AND SIMILES REFERRING TO AGRICULTURE.

Simile of the barley reapers to illustrate the use of reasoning and wisdom, 35, 51; the farmer who stops ploughing and sowing is aware that his granary is not filled—so he who is not to be reborn, is aware of the fact, 35, 65 sq.; ripe grain is guarded from water, but when it is green, it is given water (no remedy for one whose allotted time has come to an end), 35, 215; the Karumbhaka grass does not disgrace the healthy rice (backsliders not the religion of Buddha), 36, 73 sq.; some men get the seed to grow without a fence, others have to make a fence (some become Arhats at once, others only after recitation, &c.), 36, 93; the Kumudabhandikâ corn grows quickly, the much more valuable rice takes six months to grow (virtue lasts longer than vice), 36, 148 sq.; the crop dying for want of water, or destroyed by worms, or by a hail-storm (comp. premature death of men), 36, 171-3; the husbandman removes weeds, &c., before he ploughs and sows (the vows taken before attaining to Nirvâna), 36, 269 sq.

#### (c) P. AND SIMILES REFERRING TO ANIMALS.

Jews compared to an ass bearing books, 9, 283; the man who defiled an ass, because it was his own, 24, 189 sq.; the bee and the honey—individual soul and fruit in future birth, 8, 188, 188 n., 190; understanding and egoism, the two birds, 8, 371, 371 n.; two birds, inseparable friends, cling to the same tree, 15, 38, 251; the two birds on the

tall tree and the low shrub, and their shadows, 35, 127 sq.; an owl, when a phoenix went passing overhead, looked up to it and gave an angry scream, 39, 391; how a certain ruler tries to treat a bird like a man with feasts and music, 40, 8 sq., 26; a mantis pounces on a cicada, a large bird takes its opportunity to secure them both, Kwang-ze might have shot the bird, but lets it alone, 40, 39-41; men abandoning worldly pleasures compared to birds, 45, 67 sq.; the life of monks like the life of pigeons, 45, 91 sq.; the crane produced from an egg, and the egg produced from a crane: the same with desire and delusion, 45, 185; birds of prey carrying off young birds: so unprincipled men will seduce a novice, 45, 324; a man taking a cripple on his cart, does a meritorious act, though he puts the *bullocks* to pain (causing sorrow by making gifts), 36, 116 sq.; the behaviour of bad bullocks put before a car compared to the behaviour of bad pupils, 45, 149-52; Buddha persuaded by the p. of the seed and of the *calf* to forgive Sâriputta and Moggallâna, 35, 301 sq.; the mis-believers shall not enter into Paradise until a *camel* shall pass into a needle's eye, 6, 142; the city guard and the *cat*, 11, 14; story of the hunchback catching *cicadas* on the point of a rod, 40, 14 sq. and n.; heretics compared to *deer* who dread safe places, but are not afraid of traps, 45, 240 sq.; the boy who, finding the Black *Dragon* asleep, takes a pearl from under his chin, 40, 211; young *elephants* who imitate the old ones, Devadatta emulating Buddha, 20, 260 sq.; *see also* Elephants; story of the goby *fish* who wanted a pint of water and is promised a stream when it will be too late, 40, 133; story of the scion of Zân who caught the huge fish, after fishing for a whole year in the Eastern Sea, 40, 133 sq.; men abandoning worldly pleasures—as the fish Rohita breaks through a weak net, as the herons fly through the air, 45, 66; the *frog* of the dilapidated well, bragging before the

turtle of the Eastern Sea, 39, 388 sq.; *gnat* and Udumbara tree, 8, 374, 379; the *hen* and her chickens, 11, 233, 233 n.; the hen and the egg—an endless series, 35, 80; hens without a cock, 39, 263, 263 n.; Milinda compares himself to a *lion* put in a golden cage, 35, 135; simile of lion, 36, 338-40; a keeper of *monkeys* proposes to give them in the morning three and in the evening four measures: they are angry; he gives them in the morning four and in the evening three: they are satisfied, 39, 185; the monkey dressed up as a duke, 39, 354; the monkey happy among the branches of high trees, but distressed among prickly trees and thorns, 40, 36 sq.; a starved *ox* might be tied up, an excited ox will escape (the ordinary man, and the Arahât), 36, 76 sq.; how the clever cook of King Wân-hui cuts up an ox, 39, 130, 198-200; *pigs* sucking at their dead mother, 39, 230; *rams* butting together, 35, 92 sq.; the ram fed with rice to be killed: so the ignorant man sins and enjoys pleasures, to gain hell, 45, 27 sq.; the *snail* with two horns on which are the kingdoms called Provocation and Stupidity, 40, 119 sq.; worldly pleasures abandoned—as a *snake* casts off the slough, 10 (ii), 1-3; 45, 66, 98, 253; the man whom a poisonous snake approaches even for the sake of curing him, is yet afraid of it—so beings in hell are afraid of death, 35, 212; the man who kills a serpent by destroying an anthill, 35, 234 sq.; the effect of snake poison removed by a snake charmer (comp. premature death), 36, 168 sq.; as the snake gathers dust (both on and in its body): so the fool accumulates sins by acts and thoughts, 45, 21; the *spider's* house, 9, 121; the spider with its thread (everything coming from the Self), 15, 105; the Sannyâsin draws in his senses, as a *tortoise* his limbs, 8, 342, 366; the purblind tortoise and the attainment of the condition of a human being, 35, 291 sq.;—the *kbavei* desires to be like the *millipede*, the millipede like the *serpent*, the

serpent like the wind, 39, 148, 384 sq.; *mosquito* employed to carry a mountain, a *millipede* to gallop as fast as the Ho runs, 39, 389; using a carriage and horses to convey a *mouse*, trying to delight a *quail* with the music of bells and drums, 40, 26; why *foxes* and *leopards* are killed, 40, 29. See also Animals (k).

(d) THE KING IN P. AND SIMILES.

Parable of the king who rewards his warriors, bestowing at last his crown jewel on the most deserving—just as Buddha rewards those who struggle for him, keeping the crown jewel (omniscience) for the last, 21, xxx, 274–80; the king, his treasurer, and his confidential adviser—to illustrate mindfulness, 35, 59 sq.; the whole army with the king as its chief—meditation the summit of all good qualities, 35, 60 sq.; the king and his servant, 35, 76, 93; 36, 53 sq.; the king's treasurer, 35, 94; the king who tells his sons they might abandon parts of the empire, in order to test them, 35, 203; the criminal sent for by the king to be released is yet in fear of the king—so beings in hell are afraid of death, 35, 212; the low man who were to gain a kingdom would soon be deprived of it (unworthy members of the Order return to the lower state), 36, 69 sq., 262 sq.; a low man becoming king cannot bear the dignity (layman becoming an Arhat dies), 36, 97 sq.; a king raises a tax and thereout bestows a gift (comp. Vessantara's gift causing sorrow), 36, 117 sq.; the bliss of sovereignty and the previous sufferings in war (comp. the bliss of Nirvâna and the previous pain incurred by the quest of Nirvâna), 36, 183 sq.; he who, being worthy, takes the vows, compared to a king, 36, 265 sq.; a prince who wants to escape is helped by his servant threatening him with a switch, 40, 321; the king who lost his kingdom by eating a mango fruit: worldly pleasures and divine life, 45, 28 sq.; the king's son in the golden dungeon, 49 (ii), 63 sq.

(e) PLANTS (AND TREES) IN P. AND SIMILES.

Life like the plants that spring up and perish, 9, 19; the minds of men compared with the movements of a giant *bambû*, 35, 155–8; a *jasmine* bush is not disgraced by the fallen-off flowers (Buddha's religion not by backsliders), 36, 73; water fallen on a *lotus* flows away, 8, 289, 374, 379; 36, 70; the beings of this world compared to the different lotuses in a pond, 13, 88; the lotus flower produced in mud and water, but does not resemble the mud or water, 35, 117; the world a lotus-pool, the people lotuses, 45, 335–8, 355; as the soft fibres are extracted from the *Mañga grass*, so is the devotee's self extracted from the body, 8, 249; *sandal wood* is not disgraced by a portion of it being rotten (Buddha's religion not by backsliders), 36, 74; a good word like a good *tree* whose root is firm and whose branches are in the sky: a bad word like a felled tree, 6, 241; worldly life represented as a great tree, which is eternal, and the seed of which is the Brahman, 8, 313, 370 sq.; the Creator compared to an orchard-owner, 24, 134–6; worshippers of Buddha compared with trees, 35, 151; a tree may be in full fruit, yet the fruits cannot be enjoyed until they have fallen (Buddha is omniscient, yet reflects), 35, 161 sq.; the trunk of a mighty tree is not shaken, though the branches may wave (the body, but not the mind of an Arhat suffers), 36, 77; a fruit from a high tree fetched by means of Iddhi (Arhatship attained at once), 36, 93 sq.; of the large calabash, the salve, and the large *Ailantus* tree, showing that nothing is really useless, 39, 128, 172–5; the *Vanishing Root* which makes men invisible (the magic power of love), 35, 281.

(f) OTHER P. AND SIMILES ARRANGED ALPHABETICALLY ACCORDING TO CATCHWORDS.

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**Paramârtha**, translated the Vagrak-kbedikâ into Chinese, 49 (ii), xlii.

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**Paramesh/kin**, taught by Brahman, 15, 120, 188; P. and the Sun, 41, 188 sq., 190; in a list of gods, 42, 80; splendour in Pragâpati, in P., 42, 84; extended the thread of the sacrifice, 42, 208; prayer to P., 42, 209 sq., 665; Pragâpati P., 42, 215; Time supports P., 42, 225, 686; a layer of the fire-altar laid down by means of P., 43, 130, 142; son of Pragâpati, 44, 15 sq.; oblation to P. to support the Soma-sacrifice, 44, 206.

**Pâramitâs**, the six (five) perfections of a Buddha, 21, 243, 246, 249, 316, 318 sq., 355, 419; 49 (ii), 127. *See also* Miracles, and Morality.

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**Parâsara Sâktya**, author of Vedic hymns, 46, 55, 58, 62, 65, 68, 71, 75, 83, 89.

**Fârâsara**, n. of a great ascetic, 45, 269, 269 n.

**Pârâsarîkaundinîputra**, n. of a teacher, 15, 224 n.

- Pārāsarīputra**, n. of a teacher, 15, 224 n., 225.
- Pārāsarya**, author of a Bhikshu-sūtra, 8, 32 sq.; n. of teachers, 15, 118, 118 n., 119, 186 n., 187.
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- Pāraskara-Gṛhya-sūtra**, Stenzler's edition and translation of, 29, 263-8; translated, 29, 269-368.
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- Parganya**, god of rain, 1, 30; 26, 78; 34, 358; is the altar on which the Devas offer Soma, 1, 78 sq.; 15, 207; if Samāna and mind are satisfied, P. and lightning are satisfied, 1, 90 sq.; or rain, the uniter of earth and heaven, 1, 249; rains, 12, 241 n.; 30, 73; 41, 412; 42, 52; 44, 295; offerings and prayers to P., 12, 386 n.; 29, 86, 320, 326, 341; 30, 113 sq.; 42, 161; 44, 402; clings to man by the water in the eye, 15, 105 sq.; identified with Prāna, 15, 275; 42, 623 sq.; the bull (Soma?) reared by P., 26, xiv; is the Udgātri priest, 29, 195; the Cloud, 32, 92, 94 sq.; 46, 105; air manifests itself in the form of P., 34, 229; Bhava is P., 41, 166; Agni as P., 41, 277 sq., 277 n.; his mother Prithivī, 42, 8, 233-5; the father of the arrow, of hundredfold power, 42, 10, 236 sq.; favours the plants, 42, 43; the brilliancy of P. transferred on the king, 42, 116; Vāta and P. invoked against the serpents, 42, 153; the earth is the mother, P. the father, 42, 200, 204; Indra and P. identified, 42, 235; sends his rain-messengers, 42, 588; the boon-bestower, 43, 107 sq.; Amṛita offered in P. becomes rain, 48, 585.
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- Parihāsaka**, a Kula of the Uddeha Gana, 22, 290.
- Parikāra**, *see* Sura P.
- Parikshit**, King, Kuru-land, the kingdom of, 42, 197 sq., 691 sq.
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- Pārikshitas**, or Pārikshitiyas, a royal race supposed to have vanished from the earth, 15, 127; Ganame-

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- Parinirvâna**, *see* Nirvâna.
- Pâriplava**, *see* Arvamedha, and Legends.
- Parishad**, *see* Judicial procedure.
- Parisrava**, Gâna t.t., explained, 22, 37 n.
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- Parisuddhi**, t.t., *see under* Uposatha.
- Parittâ** = Pirit, *see* Charms.
- Parivakrâ**, a Pâñkâla king offered sacrifice at, 44, 397.
- Parivâsa**, t.t., probation, *see* Ordination, and Samgha.
- Parivragakas**, who do not yet know the Highest Brahman go the path of the gods, 1, 80; sect of P., 21, 263; state of life of P., 48, 705. *See also* Ascetics, Holy Persons, and Paribbâgaka.
- Pariviktâ**, t.t., third or discarded wife of a king, 44, 387.
- Pâriyâtra**, n. of a mountain, 8, 346.
- Pariyonahâ**, Pali t.t., 'entanglements,' 11, 182 n.
- Parôdars**, *see* Birds (b).
- Parôdasma**, son of Dâstâghni, 23, 218.
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- Parvata**, prayer to Indra and, 26, 450.
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- Paryagnikarana**, t.t., *see* Fire.
- Paryanka-vidyâ**, 'knowledge of (or meditation on) the couch (of Brahman),' 1, 276; 38, 230, 232 sq.
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- Pasenadi**, king of Kosala, 13, 321 sq.; 20, 209; 45, xxix.
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**Pāḷigāma**, n. of a town (afterwards called Pātaliputta, q.v.), Buddha at, 11, 15-21; 17, 97-104; a fortress built at P., 11, 18-21.

**Pāḷiputta**, Sk. Pātaliputra, the town of Patna: Mahā-parinibbāna-Sutta probably composed before P. had become the capital of Magadha, 11, xv-xvii, 19 n.; Buddha's prophecy concerning P., 11, 18, 19 n.; 17, 101 sq., 102 n.; 19, 249-51, 249 n.; council of P., 19, xii sq., xvi, xxxvii; the 'Gautama gate' and 'Gautama ford' at P., 19, 251 sq.; the eleven Āṅgas collected by the Saṅgha of P., 22, xliii; Asoka park in P., 35, 26, 28 sq.; Asoka and the courtesan Bindumati at P., 35, 182 sq.

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**Pathana**, nine sons of, killed by Keresāspa, 23, 295, 295 sq. n.

**Pāṭheyyaka** Bhikkhus, of Western India, 17, 146 sq., 146 sq. n.

**Pathi Saubhara**, n. of a teacher, 15, 119, 187.

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**Pathyā Svasti**, a genius of well-being and prosperity, 26, 49 sq., 49 n.; oblations to P.S., 26, 386 sq.; 44, xlii sq.; is speech, 26, 386 sq.; wife of Pūshan, 42, 331.

**Pāṭihārakapakkha**, Pali t.t., consists of eight parts, 10 (ii), 66.

**Patika - samuppāda**, Pali t.t., knowledge of the Chain of Causation, 11, 209.

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- Pāurvāgiryā**, grandfather of Aôsh-nôr, 13, 171, 171 n.
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- Pâvârîka**, mango grove, at Nâlandâ, 11, 12, 14.
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- Payanghrô-makhsti**, n.p., 23, 214.
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- Pêdihâla**, father of Udaka, 45, 420.
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**Peshî**, n. of a woman (?), 46, 366, 369.

**Peshô-Kangha**, the corpse-burier, conquered by Zairi-vairi, 23, 80.

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**Phassa**, Pali t.t., touch, pain and pleasure arise from it, 10 (ii), 136, 166.

**Phēi-î**, a perfect man, 39, 172 n.; teacher of Wang î, 39, 312, 312 n.; instructs Nieh Kūeh about the Tào, 40, 61 sq., 291.

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**Phing**, or *î-ahîu*, King, delivers the charge to *Marquis Wān*, 3, 22, 265-7; the banished son of King *Yü*, bewails his fate, 3, 360.

**Phing**, Duke, drinking with *Kwang* and *Lî Thiāo*, 27, 179 sq.

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**Phū-î-zeo**, an ancient *Tāoist*, 39, 259, 259 n.

**Phū-yau-king**, Chinese translation

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- Pī**, duke of, successor to Kūn-khān, 3, 245-9.
- Piāo**, eulogy of the Lord of, 39, 351, 351 n.
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- Pien Sui**, when Thang offers him his throne, commits suicide, 40, 162.
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- Pihunda**, n. of a sea town, 45, 108.
- Pi-kan**, his heart cut out by Kāu-hsin, 3, 128 sq.; 16, 19 n.; 39, 205, 283; 40, 37, 131, 174, 180; Wū raised a mound over P.'s grave, 3, 136; 28, 123.
- Pilā**, n. of an Apsaras, 42, 33.
- Pilgrim**, *see* Pabbagita.
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(b) Other mythological conceptions of P.

(c) Worship of P.

(d) P. as a teacher.

(e) P. in philosophy and mysticism.

(a) P. A SUPREME GOD AND CREATOR; THE PRAGĀPATIS.

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(d) P. AS A TEACHER.

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406; creation results from connexion of P. and soul, 48, 424 sq., 490, 492; by the attributes of P. actions are wrought, 48, 553. *See also* Pradhāna, Un-evolved, and Unperceived.  
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**Prāṇa**, *see* Breath, Life, and Prānas.  
**Prāṇabhṛt**, Sk., t.t., individual soul, 34, 158.

**Prāṇāgnihotra**, *see* Prānas (b).

**Prāṇas** (breaths, breathings, life-winds, vital airs, organs of sense and action).

(a) Number of P.

(b) The five breathings.

(c) The P. as organs of sense and action.

(a) NUMBER OF P.

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(b) THE FIVE BREATHINGS.

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(c) THE P. AS ORGANS OF SENSE AND ACTION.

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- Prânasamvâda**, Sk., the quarrel of the senses, 1, 72 n.; 34, lxx. *See also* Prânas (c).
- Prânata Kalpa**, the tenth world of the gods, 22, 271.
- Pranava**, t.t., the drawing out of the syllable Om, *see* Om.
- Prânavidyâ** or **prânasamvâda**, t.c., 1, 72 n., 234 n., 236; 34, lxviii; 38, 200 sq., 212. *See* Prânas (c).
- Pranîta**, *see* Water (b).
- Prâptasena**, the 44th Tathâgata, 49 (ii), 6.
- Prasâstri**, *see* Priests (a).
- Prasenagit**, king of Kosala, 19, 213, 213 n., 230-40.
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- Prâsniputra** Asurivâsin, n.p., 15, 226.
- Prâtahsavana**, *see* Sacrifice (i).
- Pratâpavat**, the 2nd Tathâgata, 49 (ii), 6.
- Pratardana**, the son of Divodâsa, came to the abode of Indra, instituted the inner Agnihotra, 1, 283, 293 sqq.; 34, 97-9, 101; 38, 305 sq.; 48, 250-4.
- Pratibimbavâda**, Sk., t.t., the doctrine that the soul is a reflection of the Self in the buddhi, 34, lviii, xcvi sq.
- Pratibodha**, the watchful divinity, or the Sage Watchful, 42, 54, 60, 571.
- Prâtibodhî**, n. of a wife of Hrasva Mândûkeya, 1, 253.
- Pratidarsa** Svaikna performed the Dâkshâyana sacrifice, 12, 376; P. Aibhâvata questioned by Suplan Sârîgaya, 44, 239, 239 n.
- Pratihartri**, *see* Priests (a).
- Prâtîkîna**, 'back-hurler', the descendant of Ângiras, 42, 73, 603.
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(b) Indian p. for certain occasions.

(c) Certain Indian p. (alphabetically arranged).

(d) Zoroastrian p. in general.

(e) Zoroastrian p. for certain occasions, to certain divinities.

(f) Certain Zoroastrian p. (alphabetically arranged).

(g) Chinese p.

(h) P. in Islâm.

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Māra tempts Buddha with a religious life and performing s., 10 (ii), 69; Buddha's discussion with Bhāradvāja on s., and those who are worthy of s., 10 (ii), 74-9; classed with divination, witchcraft, and other 'low arts' and 'lying practices,' forbidden to the Bhikkhu, 11, 196, 199; rejected as belonging to worldly existence, 13, 138; prayers and Veda study equivalent to s., 29, 159 sq.; the gifts to Ahura are the actions of the pious, 31, 80, 83; truth better than a thousand horse-s., 33, 93; a son is better than a hundred s., 33, 93; superiority of asceticism to s. shown, 45, 55 sq.; the 's.' of the monk described, 45, 55 sq.; what the true s., and true Brāhmanhood consists in, 45, 136-41; being causes of sin, s. cannot save the sinner, 45, 140;—performed in thought only by a man living in the forest, 1, 51 sqq., 51 n.; there are two ways of the s., by mind and by speech, 1, 69; 38, 57; five 'libations' of the Devas on the five 'altars': heaven, Parganya, earth, man, woman, 1, 78 sq.; 38, 103; *the first food which a man may take is in the place of Homa*, 1, 89; fired by hope does memory perform s., 1, 119; what people call s. is really abstinence (brahmakārya), 1, 131; breath in speech offered, 1, 266; oblations of ghee offered to the deities Speech, Breath, Eye, Ear, Mind, and Knowledge, 1, 281 sq.; allegorical s. of the Prānas or senses, 8, 61, 260 sq., 276 sq.; 14, 138; 15, 91; s. of Brahman with Brahman in Brahman, 8, 61; Gapa (silent meditation) the chief of s., 8, 89, 89 n.; the s. of concentration of mind, 8, 279 sq.; by performing a mental s. at which meditation is the fire, truthfulness the fuel, patience the oblation . . . ahimsā the sacrificial cake . . . a wise man goes to heaven, 14, 139; offering to the Vital Airs or to the soul, 14, 262-4, 266, 280, 299; eating represented as a s. of the Self to the Self, 15, 312 sqq.; by protecting his subjects the king performs a kind of sacrificial session, 25, 307; judicial proceedings compared with s., 53, 298;

Dhamma-yūpa, the 'sacrificial post' of truth, and the s. of truth, 35, 35; meditation as a mental s. on the altars of mind, speech, &c., 43, 375-80; 48, 668-73; libations to Mind and Speech, 44, 28, 28 n., 32.

(e) THE S. AND THE GODS.

To whatever deity an oblation is offered, hunger and thirst are co-partners in it, 1, 240; offerings to Vishnu, 7, 208-11; Lakshmi resides in s., 7, 299; *the Creator, having in olden times created men together with the s., said: 'Propagate with this.... Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good. For pleased with the s., the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief,'* 8, 53; place of Agni, Indra, and Virve Devās, in different s., 12, xviii sq. and n.; gods subsist on s., that is their food, 12, 66 sq.; 32, 303; 41, 1; 43, 12; 44, 22; 46, 283; gods rejoice about Zarathustra's birth, at the prospect of receiving s., 23, 202; gods consume offerings through the mouth of a Brāhmāna, 25, 25; fire (Agni) carries the offerings to the gods, 25, 167; 43, 124; s. to Pragāpati performed by the ascetic, 25, 205; invisible is the s., invisible are the gods, 26, 18 sq.; gifts offered to Ahura in return for his blessings, 81, 83; who is the God to whom we shall offer s.? 32, 1 sq., 11-13; to the Maruts, 32, 106, 126, 154, 209-11, 272, 279, 286-8, 295-7, 305, 312 sq., 334, 364, 373 sq., 379, 386 sq., 390 sq., 401, 408-13; s. to Agni and the Maruts, 32, 352-4; to Rudra, 32, 422 sq.; to Vāta, 32, 449; a god may divide himself into many forms and enter into relation with many s., 34, 200; Gandharvas devour oblations, 42, 33 sq., 410 sq.; Indra protects the s., 42, 214; oblations to Kāma, 42, 220 sq.; the s. is the self of all beings, of the gods, 43, 103, 216; 44, 504; *for whatever deity an oblation is prepared that is a deity, but not one for whom no oblation is prepared,* 43, 207, 240, 245 sq.;

offerings to the gods, compared to tribute brought by the people to the king, 44, 38; Soma-s. divided among Vasus, Rudras, and Ādityas, 44, 443; Agni and s., 46, 1, 6 sq., 8, 13, 31-3, 92, 108-10, 129 sq., 206, 380; offerings of ghee made to Agni, 46, 3, 6, 92, 386, 397, 423; 'let us sacrifice to the gods, if we can,' 46, 17; Agni assists at the s., 46, 22, 24, 95, 100, 138, 153, 194, 279, 391; gods and goddesses sit down on the sacrificial grass, 46, 24, 153 sq., 289, 391; Agni, the beautifier, the beacon of s., 46, 37, 52; Agni watches s., 46, 96, 137; Nārāmsa mixes the s. with honey three times a day, 46, 153; Tanūināpāt invoked to measure out the s., 46, 153; by s. men make Agni their father, brother, son and friend, 46, 187; Agni identified with sacrificial food, 46, 293, 295; Agni goes thrice round the s., 46, 340, 360; worshipper prepares food for Agni thrice a day, 46, 354; Āsvins invited to s., 46, 358 sq.; Agni with all the gods invited to the sacrificial feast, 46, 418; s. offered to Agni and other gods, please the highest Person, 48, 155; gods come to the s., 48, 330 sq.; God, in the form of gods and pitris, enjoys s., 48, 411 sq., 487; are nothing else but means to propitiate deities, 48, 626; offerings made to Buddha, 49 (i), 166.

(f) THE SACRIFICER AT S. IN INDIA.

Dreaming of a woman during s. forbodes success of sacrificer, 1, 76; wife's share in performance of s., 2, 126, 126 n.; 25, 78 sq., 342-4; 41, 31 sq., 65; 44, 313, 321-3, 349, 472; *see also* Wife (a); women, children, and persons not initiated, must not offer s., 2, 139, 186, 270, 270 n.; 7, 111; 25, 161, 176; permitted for all castes in times of distress, 2, 211 sq.; s. of hermits, 2, 156 sq.; 8, 362; 10 (ii), 184; 19, 76 sq.; 25, 199 sq.; persons (women, multitude of men) for whom a Brāhmāna should not perform s., 2, 257; 7, 252; 14, 219, 219 n.; 25, 103, 106, 106 n., 161; 29, 224 sq.; 33, 87; 42, xl n., li; sin of sacrificing for unworthy persons, 2, 274;

7, 136, 155, 178 sq.; 14, 115, 122, 130, 239, 310; 25, 442; no impurity for those engaged in s., 7, 92; 14, 102; 25, 185; crime of killing one engaged in a s., 7, 133 sq.; s. at the ceremony of entering the order of ascetics, 7, 279; 14, 275-8; s. performed by the wicked, are s. only in name, 8, 116; lord of s. is the sacrificer, 12, 15, 44, 187; 26, 378; sacrificer is the victim, 12, 49 n.; s. is a man, i.e. represents the sacrificer himself, 12, 62, 78 sq., 78 n.; 26, 25, 25 n., 126 sq., 135, 139 n., 148 sq., 248, 248 n., 357 n.; 44, 298, 484, 504; the god and the sacrificer barter food and drink, 12, 416; Snātaka must not go to a s., except as a priest, 14, 62; 25, 138; in so far as man sacrifices, he is the Devas, 15, 90; mortal sinner excluded from s., 25, 384; gods accept the offerings only of Brāhmanas who are purified by austerities, 25, 479; sacrificers caused by Goodness, 25, 495; foot of sacrificer used for measuring the high altar, 26, 119; Maruts sacrifice on the height of heaven, 32, 325, 328; one about to offer s. must not be arrested, 33, 18; one who makes illicit s. cannot be a witness, 33, 87; performed separately by a divided family, 33, 370 sq.; animals, gods, and Rishis do not perform s., 34, 197 n.; Sūdra unfit for s., 34, 224; performed even by priests who do not know the divinities of the s., 38, 254; sacrificer is Indra, 41, 13, 18; 43, 94; 44, 245; sacrificer, sprinkled with remains of offerings, 41, 38; Agni is the sacrificer, 41, 212; 43, xv sq., 146 sq., 186, 197, 201, 253, 262; s. and sacrificer invoked as divine beings, 42, 161; mystic connexion between s. and sacrificer, 43, xvi sq., 94, 279 sq.; 44, 26 sq., 38; sacrificer flies up to heaven in shape of the altar, 43, xxi sq.; sacrificer is Death, 43, xxiii; gods do everything with praise and s., 43, 73; sacrificer thrust out from his world by wrong procedure at s., 43, 94; sacrificer is with the Virve Devās, with the gods, 43, 124, 202, 270; never-ending circle: sacrificer — gods — cow — sacrificer,

43, 221; Agni-consecration of sacrificer, 43, 225-9; sacrificer the body of s., the priests its limbs, 43, 280; 44, 236; God offered s. to one another, Asuras into their own mouths, 44, 22; when the Rishis were performing s., the Gandharvas came nigh and criticized it, 44, 29; death of sacrificer, 44, 197-205; the burning of the dead sacrificer in his fires, a s., 44, 204; the s. prospers through the priests, through the s. the sacrificer, 44, 231; sacrificer in heaven, 44, 231, 259, 303; *whosoever sacrifices, sacrifices after becoming, as it were, a Brāhmana*, 44, 348; sacrificer or presser of Soma, 46, 325; knowledge of s. only required of householders, 48, 698.

(g) SCIENCE OF S. IN INDIA (S. AND THE VEDA, S. AND HIGHER KNOWLEDGE, S. PERSONIFIED IN MYSTICISM AND LEGEND).

The s. is founded on, contained in, as great as the triple Veda, 1, 2 sq., 38 sq., 112, 114; 30, 317 sq., 323-5; 41, 139 sq.; depends on the syllable Om, 1, 2 sq.; there is no s. corresponding to the Atharva-veda, but the Itihāsa-purāṇa takes the place of it, 1, 39 sq. and n.; the portion of the alms which the Brahmacārin gives to the teacher is his daily s., the teacher representing the deity, 2, 14; Veda recitation an everlasting s. to Brahman, 2, 45 sq.; 25, 49; Veda-study to be interrupted on the occasion of a s. to men, 2, 263, 263 n.; Vedas always concerned with s., 8, 54; studentship compared to a sacrificial session, 14, 156; 29, 305, 305 n.; 44, 49; Vedic texts on s. to be studied, 25, 213, 213 n.; the texts belonging to whatever s. he repeats, that s. a man is considered to have offered, 29, 220; every s. must be preceded by the knowledge of the Rishi of the mantra used, 34, 213 sq.; the s. is of Virāṅ, of Gāyatrī, nature, 44, 153 sq.; Apri hymns and the s., 46, 8 sq., 153 sq., 179 sq., 198 sq., 236 sq., 377 sq.; depends on the three fires and is revealed in the Veda, 48, 285;—s. is more powerful when

joined with knowledge, 1, 3, 36, 36 n.; whatever is acquired for the next world by s. perishes in the case of him who knows the Self, 1, 127; performance of s., followed by a desire for knowledge, 1, 200 sq.; s. and Brahman, the twofold path, knowledge of Brahman being the true path, 1, 201, 201 n.; 8, 60-2; Krishna worshipped by the s. of knowledge, 8, 83 sq., 130; required as conducive to knowledge, 8, 147; 15, 41 sq., 179, 287; 34, lxxv; 38, 306-9, 313-15, 327 n.; 48, 9 sq., 699, 709-12; knowledge cannot be obtained by s., 15, xxvi; performance of s. leads to rebirths, while knowledge of Brahman leads to immortality, 15, 30-3; 43, 389 sq.; *understanding performs the s., it performs all acts*, 15, 57; 48, 555; relative value of s. and knowledge of the soul, 25, 501-4 and n.; 34, cvii; Vikalpa, an optional proceeding in the details of s. not allowed in the Gñānakānda, 34, xi; meditations on subordinate members of the s., 34, lxxvi, 199; 38, 192, 192 n., 222-5, 252-6, 281 sq., 320 sq., 345-9; 48, 664 sq., 675-7, 682-5, 707 sq.; cognitions compared with s., 38, 280; who is better, the self-offerer, or the god-offerer? 44, 38; *such, indeed, are the wilds and ravines of s., and they (take) hundreds upon hundreds of days' carriage-drives; and if any venture into them without knowledge, then hunger or thirst, evil-doers and fiends harass them*, 44, 160; those who knew Brahman, busied themselves chiefly with s., 48, 688; —man identified with s., 1, 50 sq., 223; 38, 220 sq., 265; 44, 19 sq., 155; Vāyu, the Wind, is the s., 1, 68 sq.; 26, 378; s., penance, restraint, are the feet of the Brāhmī-upanishad, 1, 153; fivefold is the s., 1, 223; 12, 16, 16 n., 142, 192, 280; 15, 91; 26, 24, 70, 88, 166, 241, 306, 390; 41, 249; 44, 125, 154, 405, 452 sq.; everything exists through s., 2, 214 sq. n.; 26, 155; s. represented as Vishnu, 7, 1-3, 9, 294; 44, 442; created, 8, 53, 120; 25, 12, 12 n.; 42, 225; 43, 403; Krishna identical with all s., 8, 83, 83 n.;

identical with Purusha-Pragâpati, 12, 8; 44, xviii, xx, 22, 454 sq., 484, 506; legends of the gods and the personified s., 12, 23, 140, 160-2; 26, 89, 231, 235; 44, 270 sq.; threefold is the s., 12, 32, 62 sq., 83, 86, 96, 127; 26, 35, 38, 81, 145 sq., 291; 44, 475, 501; is seventeenfold, 12, 143; the Dikshâ, all s. and sacrificial fees come from the Highest Person, 15, 35; at the offering of which libation do the waters speak with a human voice? 15, 205, 207 sq.; Prâna and the s., 15, 275, 280; legend of Yagña and Vâk (S. and Speech), 26, 30-3; the outbreathing of s. personified in Soma, 26, 248, 248 n.; represented as a bird, 26, 264 sq.; S. (personified) is long-lived through sacrificial fees, invoked to give long life to the new-born child, 29, 294; has seven threads, 32, 253; s. supports the earth, earth the seat of s., 42, 199-201, 203 sq.; sacrificial rites symbolical of cosmogonic and theosophic theories, 43, xiii-xxvii; creation originating from s., 43, xiv; primæval s. of Purusha or Pragâpati, 43, xiv sq.; Yagña or S. a Gandharva, 43, 232 sq.; all s. are a hundred and onefold, 43, 325; fire is the womb of the s., 44, 3; homage to the S. (personified), 44, 29; personified, its head, breath, eyes, &c., 44, 35-7, 124; the S. is the Year, 44, 38 sq., 154; the s. is cattle, 44, 116; how is it that S., Man, and Pragâpati do not exceed one another? 44, 165 sq.; couples (male and female) belonging to a s., 44, 240; is speech, 44, 343, 349; is the navel of the world, 44, 390; is a sphere especially pervaded by the power of Rita (Right), 46, 297, 299; parts of s. fancifully identified with parts of human body, 48, 643 sq.

(b) INDIAN DOMESTIC (GRĪHYA) S.

Oblations of ghee offered by one who wishes to become dear to any man or woman, 1, 282 sq.; *there are five great s., and they, indeed, are great sacrificial sessions,—to wit, the s. to beings, the s. to men, the s. to the Fathers, the s. to the gods, and the s. to the Brahman*, 2, 47 sq. and n., 201,

217; 7, 193 sq.; 211-17; 8, 216, 358; 14, 256 sq.; 25, 87-97, 127 sq.; 132, 198 sq.; 29, 217, 271, 271 n.; 319; 30, xx; 44, 95 sq.; 48, 17; student who has broken his vow of chastity offers an ass to Nirriti like a Pākayagñas, 2, 85; 14, 215 sq.; 29, 361 sq.; at the anniversary of the wedding-day, 2, 100 sq. and n.; Vaisvadeva ceremony, burnt-oblations and Bali-offerings made from the daily meals, 2, 104-9, 202 sq.; 7, 146, 192 sq., 220; 8, 216; 12, 245 sq., 245 n., 329 sq.; 14, 49 sq., 239 sq.; 22, 99; 25, 90, 90 n., 95, 95 n., 97, 124, 199; 29, 84-7, 89 sq.; 133, 161 sq., 290 sq., 319-21, 387 sq.; 30, 22-5, 266 sq.; reception of a guest represented as a s. to Pragāpati, 2, 117 sq.; s. to Kubera to attain prosperity, 2, 151, 151 n.; hermit shall offer the five great s., 2, 195, 195 n.; 7, 276 sq.; 14, 259; 25, 199; Madhuparka offered to guests at s., 2, 205, 207; 30, 132; Sūdra may offer the Pākayagñas, 2, 234; offerings at marriage rites, 2, 305; 14, 205; 25, 195, 195 sq. n.; 29, 22-32, 34 sq., 37, 41-4, 167-71, 279-83, 287-9, 380-5; 30, 45-52, 187 sq., 190 sq., 196-8, 253, 259-68; 42, 96, 498; sprinkling the ground round the altar and putting fuel on the fire, duties of the student, 7, 116; the (four, seven) Pākayagñas, 7, 183 sq. and n., 190 sq.; 25, 46, 46 n.; 29, 12, 12 n., 15, 15 n., 20, 159, 163, 176, 276, 375; 30, xv sq., xxii-xxiv, xxiii n., 254; s. to the waters on crossing water, 7, 203; 29, 127; offerings to gods and manes after having bathed, 7, 206 sq.; by bathing he becomes entitled to perform the offerings to the Virve Devās, 7, 207; domestic s. on the Parvan or new and full moon days, 7, 230; 14, 159; 25, 152; 29, 17 sq., 136, 172-6, 290, 389-93; 30, 27-40, 196, 265, 332-8, 345, 361-3; 42, 559; 46, 108, 111; at the letting loose of a bull, 7, 261; 29, 353-5; oblations in the fire with prayers addressed to Vishnu on the full moon day of the month Pausha, 7, 266; Brahmatārin must offer s. to the fire, and make libations of water

to satisfy the deities, 8, 360 sq.; Kāmyeshis or s. for the fulfilment of a special wish, 12, 97 sq., 143, 163 sq.; 29, 223 sq., 226, 426-8, 431 sq.; 30, 114-20, 124-9, 177 sq., 267, 356 sq.; Idā connected with the Pākayagñas, 12, 214, 214 n., 218, 220, 230; at ceremonies connected with study of Veda (Upākaraṇa, Utsarga, Anupravākāṇīya), 14, 63; 29, 73 sq., 112 sq., 191, 221-3, 321 sq., 405; 30, 74-6, 75 n., 161, 242, 266 sq.; burnt-offerings at the ceremony of adoption, 14, 76, 335 sq.; daily libations to gods, Rishis, and manes, 14, 238; 25, 62; 30, 246; the Tarpaza or satiating of gods, Rishis, &c., with water libations at the end of course of Veda-study, 14, 252-6; 29, 3 sq., 115, 120-3, 149, 219 sq., 223, 325; 30, 79, 243-6; s. to be performed on entering a new mode of life, 14, 285 sq.; as rites securing success, 14, 323, 331-3; all s. are useless without the Vaisvadeva ceremony, 15, 31; Sthālipāka offering connected with conception, 15, 220; interpreters of dreams make offerings (bali) to the house-gods, 22, 245; offerings to house-gods made at birth ceremonies, 22, 255; 45, 371; at Ashvakā festivals, 25, 152; 29, 102-5, 206-9, 341-4, 417-24; 30, 97-110; libations of water to the gods, 25, 203; s. at domestic ceremonies, *Vols.* 29 and 30; general division of domestic s., 29, 30 sq., 159, 159 n.; at the Upanayana ceremony, 29, 61, 68, 188-93, 306, 380; 30, 64, 138-46, 158, 253, 271, 273; of a teacher on initiating a student in the secret doctrines, 29, 79; at house-building ceremonies, 29, 92-6, 213, 215, 345-7, 429 sq.; 30, 122-4, 204-6, 286; 42, 141, 344; for protection of cattle, 29, 100 sq., 410; 30, 88 sq., 185 sq.; 42, 143, 303, 360; at serpent worship (Śrāvāna and Mārgaśirsha or Āgrahāyāṇī rites), 29, 127-32, 201-5, 327-30, 338-41, 411-13, 416 sq.; 30, 89-92, 94 sq., 238-40, 287-9; on the Āsvayuga full moon day, 29, 130, 203, 332 sq., 415; 30, 92 sq.; at the consecration of ponds, wells,

tanks, and gardens, 29, 134-6; oblations made before the performance of s., 29, 164; outline of the Pākayagña ritual, 29, 172-6; connected with charms for averting danger, disease, and other evils, 29, 224 sq., 232, 432; 30, 118 sq.; 42, 17, 32, 261, 505, 519; to be performed by one who has been restored to health, 29, 236; to prevent death in the family, 29, 248-50; to Rudrato cure cattle diseases, 29, 258 sq.; Vṛātya-stoma s., whereby a patitasāvitrika becomes fit for initiation, 29, 312; to prevent a servant from running away, 29, 351; at the beard-cutting, 29, 380; Yagñavastu ceremony, 29, 391 sq.; 30, 37; daily and monthly s., 30, xxvii; for one who cannot pay a debt, 30, 113; Sthālipāka to Indrāni, 30, 114; at the Samāvartana, 30, 161 sq., 253, 275 sq.; at the reception of guests, 30, 174; to make husband and wife love each other, 30, 269; Īśānabali and offerings to Kṣhetrapati, 30, 289-91; s. to Agni and Pragāpati on the appointment of a daughter, 33, 376; oblation to the sun, the heavenly dog, to cure disease, 42, 13, 500 sq.; oblation offered to destroy evil demons, 42, 36, 64 sq., 475; oblation to save one from death, 42, 49; charm to frustrate the s. of an enemy, 42, 90, 557; for the suppression of enemies, 42, 92, 476, 495 sq.; for the welfare of a child, 42, 109; s. before battle, 42, 119 sq., 122, 128 sq., 132, 325, 439, 510, 582, 632; to allay discord among kinsmen, 42, 135 sq.; for success in trade, 42, 148 sq., 352-4; Bali offerings to the earth, 42, 207; of persons wishing to obtain a husband or wife, 42, 323, 491, 502; a shepherd's s. to Indra, 42, 367; Bali offerings to Sahasrāksha, 42, 473; the Gr̥hamedhas, 43, 298; offerings to Heaven and Earth, Vāyu and Sūrya, to recover anything that is lost, 44, 347; offered to gain wealth, 46, 316 sq.; Sandhyā ceremony, an item of virtuous conduct, 48, 592;—expiatory s. for offences committed, 2, 85 sq., 86 n., 275, 275 n., 284, 287, 289-91, 293-

302; 7, 153-5, 181; 12, 398 sq., 406 sq.; 14, 58, 106, 110 sq. and n., 116-18, 120, 125, 128, 130, 134, 148 sq., 204, 211 sq., 215 sq., 217, 222, 295 sq., 297-9, 301 sq., 303-11, 318 sq., 321, 328, 330; 25, 435, 445, 445 n., 454 sq., 471, 472 n., 475 sq., 481 sq.; 29, 134, 136-40, 224 sq., 406; Vaisvānari Ishāi, an expiatory s., 7, 192; 25, 435; self-sacrifice to Death as a penance, 14, 106; offerings to Sarasvatī in expiation of falsehood, 25, 272; expiatory s. for evil omens, 29, 406; 30, 81, 184; 42, 166; expiatory s. before cohabitation, 30, 197 sq.; penance for omitting half-monthly s., 30, 203; at auspicious and expiatory rites, 30, 253, 295-7; 45, 371; expiatory formula for imperfections in s., 42, 164, 528; offering on having a bad dream, 30, 183 sq.; 42, 484;—s. for the sake of cattle, *see* Cattle; connected with conception and birth of children, *see* Child (*b*); agricultural s., *see* Agriculture (*c*).

(i) INDIAN ŚRAUTA (SOMA) S. AND ITS RITES.

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**Sadāparibhūta**, n. of a Bodhisattva, 21, xxxi, 356-62.

**Sadasaspati**, worshipped at opening and concluding ceremonies of Veda study, 14, 308; 29, 221, 321 sq.; 30, 242, 266 sq.

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- hear it will become Buddhas, 21, 438 sq.; punishments for those who scoff or ill-treat preachers and hearers of S., 21, 439.
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- Sādhyas**, genii, with Brahman at their head, 1, 43; alarmed at the greatness of Krishna, 8, 94; begotten from the Highest Person, 15, 35; rise in the north, 15, 339; created, 25, 12, 12 n.; Somasads, the manes of the S., 25, 111; made substitutes for the principal rules, 25, 435; in the second order of existences caused by Goodness, 25, 495; worshipped at the Tarpana, 29, 219; 30, 243; a class of gods, 34, 216; help in battle, 42, 119, 385; divine guardians of the sacrificial horse, 44, 359; to the S. a tanner is sacrificed at the Purushamedha, 44, 415. *See also* Superhuman beings.
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- Saēna**, n.p., *see* Sēnô; n. of a family, 23, 219.
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- Sāgara** (Ocean), n. of a Nāga-king, story of his daughter, 21, xxx, 5, 250-4.
- Sāgarabuddhidhārin**, i.e. Sāgaravaradharabuddhivikrīḍitābhigñā, q.v.
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- Sāgata**, Buddha's attendant, works miracles, 17, 2-4.
- Sag-dīd**, Zd. t.t., 'the look of the dog,' 4, lxxii sq., lxxxi. *See also* Dog, and Funeral rites (c).
- Sages**, *see* Holy persons, Muni, Rishis.
- Sagga**, Pali for Sk. Svarga, *see* Heaven (d).
- Sagotra**, t.t., *see* Relatives.
- Saha**, or Sāhā, *see* Saha-world.
- Sahadeva**, the Pāṇḍava, 8, 39.
- Sahadeva**, Somaka, son of, 46, 360 sq.
- Sahadeva Sārṅgaya**, n. of a teacher, also called Suplan, 12, 376; 44, 239, 239 n.
- Sahaganyā**, a nymph, 43, 106.
- Sahaka**: Brahmā was, in the time of Kassapa Buddha, a Bhikkhu named S., 11, 163 sq.
- Sahāmpati**, and Agni sahaspati, 21, 5 n.
- Saharakshas**, a messenger for the Asuras, 12, 110 sq.; 26, 115.
- Sahasrāksha**, worshipped at the Tarpana, 29, 121, 149; the thousand-eyed deity, 42, 163, 474.
- Saha-world**, in which Buddha appeared, 21, 179, 230, 232 sq., 253 sq., 321, 366; 49 (ii), v, x, 52 n., 61, 102; the creatures wicked and perverse in the S., 21, 256; Bodhisattvas springing up from the earth, their place in the S., 21, 281-92; has ups and downs, consists of earth and mountains, 21, 394 sq. *See also* Paradise.
- Sāhm**, *see* Sām.
- Sahya**, one of the princes of mountains, 8, 346.
- Saibya**, n. of a warrior, 8, 37.
- Saikshas**, t.t., novices who are still under training, striving for Arhatship, 21, 71.
- Sailāli**, n. of a teacher, 44, 393.
- Sailini**, *see* Gitvan S.
- Saints**, five degrees of, viz. Arhats, Liberated Ones, Religious Guides, Religious Instructors, all S. in the world, 22, 217, 278, 284; obeisance done by Sakra to Ginas, Arhats, &c., 22, 224 sq.; male and female s. worshipped, 31, 268, 358-60, 381; are superior to all householders in self-control, 45, 22. *See also* Arhat, Ginas, Holy persons, Muni, Rishis, Theras, and Tīrthakara.

- Saintship**, stages of, viz. the Three-fold Wisdom, the Heavenly Vision, Having entered upon the Stream, and the Pothugganikā Iddhi, 20, 230; degrees of s., *Sotāpanno*, *Sakadāgāmin*, *Anāgāmin*, *Arhatship*, 20, 305. *See also* *Arhatship*, Holy persons, and *Iddhi*.
- Sairima**, Airya, and Tūra, the three sons of Thraētaona, 4, lix.
- Saitān**, *see* Satan.
- Saitava**, n. of a teacher, 15, 118, 118 n., 186, 186 n.
- Saiva** ascetics, adherents of *Paśupati*, wear the hair platted and gathered up in a knot, 10 (i), 39 n.; their doctrines, 34, 435; 45, 245 sq., 245 n.; 48, 520 sq.; theory of S. contrary to the Veda, 48, 523.
- Saivya**, *see* *Satyakāma*.
- Saṭa**, the Nirgrantha, converted by Buddha, 19, 244.
- Sāka**, worshipped by the *Snātaka*, 30, 166.
- Sakadāgāmin**, t.t., *Bhikkhus* who on their first return to this world will make an end of sorrow, 21, 25; how the *Bhikkhu* may become a S., 11, 213. *See also* *Saintship*.
- Sakadhūma**, ruler of the stars, 42, 160, 532 sq.
- Sākalya**, meditation taught by, 1, 248 sq.; *Sthavira S.*, 1, 257, 265; dialogue between *Yāgñavalkya* and *Vidagdha* (the shrewd) S., on the gods and the one God, 15, 139-49; 44, 115-17; *Vidagdha S.* says that the heart is Brahman, 15, 157 sq.; worshipped at the *Tarpana*, 29, 123, 141, 220.
- Sakambhara**, n. of the demon of diarrhoea, 42, 1, 445 sq.
- Sākamedhāh**, t.t., third seasonal sacrifice, *see* *Sacrifice (j)*.
- Sākāpūzi**, worshipped at the *Tarpana*, 29, 123.
- Sakas**, mentioned in *Manu-smṛiti*, 25, cxiv sq., cxiv n., cxvii; degraded *Kshatriyas*, 25, 412.
- Sakāṣamukha**, a park outside the town *Purimatāla*, 22, 283.
- Sākāyanins**, quoted, 43, 363.
- Sākāyanya**, saint, dialogue between him and *Bṛihadhratha*, 15, xlvii, 287 sqq., 326-9.
- Sāketa**, n. of a great town, 10 (ii), 188; 11, 99, 247; 36, 249.
- Sākha** and *Nigrodha*, former births of *Devadatta* and the *Bodisat*, 35, 289 sq.
- Sakhar**, n. of a devil who takes away Solomon's ring, 9, 178 n.
- Sākhas**, t.t., 'branches' (of Veda), i. e. Vedic Schools, *see* *Veda (g)*.
- Saṭi**, wife of *Indra*, 19, 1; 29, 33; 42, 95, 125 sq., 503; 49 (i), 21.
- Sākiyas**, or *Sakyas*, or *Sākyas*, Buddha's family, 10 (ii), 69; claim relics of Buddha, 11, 131 sq.; S. by birth, who have been heretics, may be ordained without a *parivāsa* being imposed on them, 13, 191; *Suddhodana*, king of the S., 19, 1; 49 (i), 2 sq.; princes of S. tribe become *Bhikkhus*, 19, 226; 20, 224-33; are renowned for pride, 20, 230.
- Sakka**, *see* *Indra*.
- Sakkaka**: disputation between Buddha and S., the son of a *Nigantha*, 45, xxiii; his account of the conduct of the *Aśelakas*, 45, xxxi.
- Sak-kid-ānanda**, Brahman defined as, 34, xcii.
- Sakra**, *see* *Indra*.
- Sakridāgāmin**, Sk.=*Sakadāgāmin*, q. v.
- Sakti**, *Mâyā* belongs to Brahman as a, 34, xxv.
- Sakti**, a woman of great Brâhmanical power, converted by Buddha, 49 (i), 194.
- Sāktya**, *see* *Gaurīviti S.*, and *Parā-sara S.*
- Sakulya**, t.t., *see* *Relatives*.
- Sakuntalā**, *Apsaras*, conceived *Bharata*, 44, 399.
- Sakyamuni**, *see* *Buddha*.
- Sākyas**, *Sakyas*, *see* *Sākiyas*.
- Sālagrām**, the sacred stone in which *Hari* is contemplated, 34, 114, 126, 178.
- Sāla** grove of the *Mallians*, 11, 81, 85, 103 sq., 122, 247.
- Sālagya**, city, in the world of Brahman, 1, 275, 277.
- Sālaka**, *see* *Animals (i)*.
- Sāla-king**, *Amitābha* shines as the, 21, 417.
- Sālankāyanīputra**, n. of a teacher, 15, 224 n.
- Sālavatī**, courtesan of *Rāgagaha*, mother of *Gīvaka*, the physician, 17, 172 sq.

Sālāvṛkas, conquered by Indra, 42, 138, 306.

Sālendrarāga, n. of a Tathāgata, 21, 429; 49 (ii), 101.

Sāḥa, n. of a Bhikkhu, who attained to Arahatship, 11, 25; Brahmā appeared to confirm his wavering faith, 11, 164; takes his stand against the theses of the Vaggian Bhikkhus, and is confirmed by a deity, 20, 401; appointed on the jury at the council of Vesālī, 20, 407.

Sālī, mother of Maudgalya, 49 (i), 193.

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Sallasutta, t.c., 10 (ii), 106-8.

Salm, son of Frēdūn, 5, 133 sq., 133 n.; 37, 28; S. and Tūg defeated by Mānūskīhar, 24, 61; 47, 11, 11 n.

Sālmali tree, in hell, with sharp thorns, 45, 94; 'my own Self is the S. t.', 45, 104; most famous of trees, 45, 290.

Salmān, the Persian, referred to in the Qur'ān, 6, xlviii.

Salt; melted in water, simile, 1, 104 sq.; the savour of the sky and the earth, also cattle, 12, 278, 278 n.; bags of s. thrown up to the sacrificer at the Vāgapeya, 41, 33 sq.; means cattle, 41, 33, 299 sq., 343; saline soil is the amnion of fire, 41, 302, 344; means seed, 44, 426.

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Sālvas, Salvas, Sālvas, n. of a people, 30, 280; 43, 344; 49 (i), 101.

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31, 359; is the best thing, a sage by restraining his senses brings it about, 45, 313; only men can obtain final s., 45, 331, 331 n. *See also* Emancipation.

Sālyā, mother of Sāriputra, 49 (i), 193.

Sām, i.e. Sāma Keresāspa, became immortal, wounded by Nihāg, slew Dahāk, 5, 119, 119 n.; his descendants, 5, 137, 139 sq., 139 n. *See also* Keresāspa the Sāmān.

Sāma, prince, was killed by Piliyakkha, 35, 280 sq.; Devadatta born as S., 35, 288.

Samā, goddess of zealous devotion, worshipped, 29, 334.

Samādhi, Pali t.t., contemplation or meditation, 11, 145; the S. Sarvārūpadārśana (sight or display of all forms), 21, 378; enumeration of S., 21, 393 sq. *See also* Faith, and Meditation.

Sāmāga, in his field Mahāvira reached Nirvāna, 22, 201, 263.

Sāmak, son of Masyē and Masyāōi, 47, 8.

Samāṭāra, a book of the Ātharvavikas treating of Vedic observances, 38, 189.

Sāmān, primaeval ruler, 47, 121.

Sāman, melody: meditations on the (fivefold, sevenfold) S., 1, 16 sq., 23-8; 15, 82 sq.; Stobhāksharas used in the S. hymns, 1, 22; on the different tones employed in singing the S. hymns, 1, 33 sq.; the Brīhat consists of hundred verses, and is made by Bharadvāga, 1, 189 sq., 190 n.; the Rathantara hymns, made by Vasishṭha, consist of hundred verses, 1, 189 sq., 189 n.; the Brīhat is man, the Rathantara is woman, 1, 190; Stomas and S. connected with the Nishkevalya-jastra, 1, 224-7 and n.; S. and Samhitā connected, 1, 254; S. verses represented as parts of the throne and couch of Brahman, 1, 277 sq.; Rig-veda and Yagur-veda not to be studied while the sound of S. is heard, 2, 38, 261; 7, 125; 8, 20; 14, 66, 208; 25, 148; 29, 116, 116 n., 324; Brīhat, chief among S. hymns, 8, 90, 90 n.; are pure, 8, 145, 180; Brīhat, Rathantara, and Vāmadevyā S. in the ritual, 8, 180; 12, 196, 196 n.,

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**Samāna**, *see* Prāna.

**Samana** (Pali t.t. = Sk. Sramana), 'ascetic,' 10 (ii), x; not by tonsure and other outward acts is a man a S., but by extinction of desires, 10 (i), 62 sq., 65; (ii), 89; 35, 251 sq.; etymologized as 'a quiet man,' 10 (i), 65, 65 n., 89; pleasant is the state of a S., 10 (i), 79; four kinds of S., 10 (ii), xiii, 15 sq.; Buddha is a S., 10 (ii), xiv, 12; blessing of intercourse with S., 10 (ii), 44; Bhikkhus admonished to remove as chaff those that are no S., 10 (ii), 47; philosophical disputations among S., 10 (ii), 158, 167-70; much-talking S., 10 (ii), 177; a S. may, by intense meditation, cause an earthquake, 11, 45 sq.; S. = brāhmanā or Brāhmins by saintliness of life, 11, 105 n.; Sakyaputtiya S., the oldest name of the Buddhist fraternity, 13, xii; there are many sorts of S., 22, 128, 128 n.; Mahāvira called S., 22, 193, 255; wandering teachers, 35, 7, 7 n.; twenty qualities of Samana-ship, 35, 230 sq.; difference between a guilty layman and a guilty S., 36, 82-4; four fruits of Samana-ship, 36, 297. *See also* Ascetics, and Holy persons.

**Samana Kolañña**, king of Kaliṅga, 36, 81.

**Samānapravara**, t.t., *see* Relatives.

**Sāmañera** (Buddhist novice), Thera is always accompanied by, 11, 102 n.; disciplinary proceedings against S., who speaks against Buddha's doctrine, 13, 48 sq.; offices and ceremonies for which S. is disqualified, 13, 275, 296; 17, 269, 419; 20, 215 sq., 266; one of the seven classes of persons, 13, 303-11; Mānatta discipline for a Bhikkhu who, having committed offences, becomes a S., 17, 426, 430; struck with tooth-sticks, 20, 147 sq.; superintendent of S., 20, 223; may be left in charge of the sleeping-places, 20, 282 sq.

**Sāmañña**, 'priesthood,' 10 (i), 8 n.

**Sāmañña-phala-sutta**, Buddhist text, 10 (i), 8 n.; when and where it was spoken, 20, 377.

**Samānodaka**, *see* Relatives.

**Samantabhadra**, the Bodhisattva, mounted on a white elephant, 21, xxxi, 431-9.

**Samantagandha**, the Wind, a god, 21, 4.

**Samantakusuma**, god, pays homage to Buddha, 49 (i), 159.

**Samantaprabhāsa**, future Buddhas of the name of, 21, xxx, 198-204.

**Samāpatti**, *see* Meditation (δ).

**Samappadhāna** (ñattāro), Pali t.t.,—fourfold great struggle against sin, 11, 63.

**Sāmariy**, makes the golden calf, 9, 40 sq., 40 n.

**Sāmas** (Semites?), Thritha, the most helpful of the 31, 233, 233 n.

**Samāvartana**, ceremony of the (student's) 'returning' (from the teacher), or the bath taken at the end of studentship, 2, 32; 8, 358; 25, 50, 73; 29, 91 sq., 223, 226-30, 312-19, 407-9; 30, 82-5, 161-75, 253, 275-7; precedes the marriage, 29, 379 sq.; setting up the domestic fire after S., 30, 14 sq.

**Samavāya**, Sk. t.t., *see* Inherence.

**Sāma-veda**: meditation on special parts of the S. ceremonial, 1, 28-33; expiatory Mantras from the S., 7, 185 sq.; sound of S. unholy, 8, 20; Krishna is the S. among the Vedas, 8, 20, 88; schools of S., 12, xxvi,

- xxvin.; is sacred to the manes, 25, 148; followers of the S. quoted by Āpastamba, 30, 285; the prazava belonging to the Rīg-veda is connected with the S. meditation on the udgītha, 38, 282 n.; a certain mantra of the S. to be recited in the Yagurveda style, 48, 654. *See also* Sāman, Udgītha, and Veda.
- Sāmavidhāna**, in the Gautama-Dharma-sūtra, 2, 296-9, and n.
- Samaya** (annihilation) is the principal thing, 10 (ii), 167.
- Sambara**, an evil demon, 42, liv; 46, 49.
- Sāmbavya**, author of *Grihya-sūtra*, 29, 257 n.
- Sāmbavya-Grihya-sūtra**, quoted, 29, 3 sq.; its relation to Sāṅkhāyana-Grihya-sūtra, 29, 6-9.
- Sambhava**, n. of a Buddha-sphere, 21, 153.
- Sambhava**, n. of a Tīrthakara, 22, 280.
- Sambhu**, a name of the great self, or the highest Brahman, 8, 219, 332; 15, 311; 48, 667; pierced by the arrow of the love-god, 49 (i), 139.
- Sambhūta**, dialogue between Kītra and, 45, 56-61; stories of Kītra and S. in various births common to Brahmans, Gaiṇas, and Buddhists, 45, 56 sq. n.
- Sambhūta Sāṃvāsī**, n. of a Thera, 17, 238; joins Yasa in convening the council of Vesālī, and becomes one of the referees, 20, 394-407.
- Sambhūtavigaya**, n. of a Sthavira, 22, 287; his twelve disciples and seven female disciples, 22, 289.
- Sambodhi**, the holy eightfold Path leading to, 13, 94-7. *See also* Knowledge.
- Sāmbu** Angiras, the kushtba plant, thrice begotten by, 42, 6, 678.
- Sam buddha**, the perfectly enlightened, title of the Buddha, 10 (ii), 186-8, 190, 212 sq.
- Samgayin**, an ascetic, converted by Buddha, 49 (i), 191.
- Samgha**, Buddhist Church, the Order (of monks): happy is peace in the S., 10 (i), 52; the thoughts of the disciples of Gotama are always set on the S., 10 (i), 71; those who have formerly been followers of another doctrine, have to remain four months on probation (parivāsa) before being accepted in the S., 10 (ii), 94 sq.; 11, 109; 13, 188; amongst those that wish for good works and make offerings the S. is the principal, 10 (ii), 105; 17, 134; religious service in the S., 11, 16; worthy of honour, of hospitality, of gifts, and of reverence, &c., 11, 27; Buddha explains to Ānanda that the S. was not dependent on him, 11, 36-9; 35, 225; the S. allowed by Buddha to abolish after his death all the lesser and minor precepts, 11, 112; 35, 202-4; he who has doubts in the S. is not free from spiritual barrenness, 11, 224, 228 sq.; penitential meetings in the S., 13, x sq.; an organized brotherhood from the first, 13, xi sq.; sins which require formal meetings of the S., 13, 7-15; how the Bhikkhu is to behave towards one not received into the higher grade of the S., 13, 32 sq.; property of the S., 13, 34, 52; 17, 143; 20, 209-12; a person under twenty years of age must not be admitted to the higher grade in the S., 13, 46; misbehaviour of a Bhikkhu in a regularly constituted S., 13, 52; disciplinary proceedings against Bhikkhus by the S., 13, 68 sq., 161 sq., 306 sqq.; 17, 276-84, 329-83; the S.'s permission must be asked for having the new-coming Bhikkhus shaved, 13, 201; the two S., viz. that of Bhikkhus and that of Bhikkhunīs, 13, 256 n.; 17, 253 sq.; 20, 343 sq., 352; validity and invalidity of formal acts of the S., 13, 277-9; 17, 256-84, 290 sq.; an extraordinary Uposatha may be held for the sake of composing a schism in the S., 13, 297; it is a grievous sin to cause divisions in the S., 13, 316 sq.; for the sake of concord among the S., Pavāraṇā may be held on another day but the Pavāraṇā day, 13, 337, 337 n.; on the apportioning of food in times of scarcity, 17, 70 sq., 74-8, 118; 20, 220 sq.; distributions of robes for the S., the Kāṭhina ceremonies, 17,

146-70 and notes, 234-40, 248-55; a Bhikkhu possessed of five good qualities, to be officially appointed by the S. for receiving robes, 17, 200 sq., 203 sq.; property left by deceased Bhikkhus belongs to the S., 17, 243-5; unlawful and lawful expulsion from the S., 17, 256-62, 272 sq., 274 sq., 283 sq., 291; there are five kinds of S., 17, 268 sq.; persons who cannot protest against official acts of the S., 17, 271; schisms in the S., 17, 285-325; 19, xi-xvi; 20, 265-7; regulations about re-establishment of concord and ending a schism, 17, 320-5; the Bhikkhu worthy of the leadership in affairs of the S., 17, 323-5; formal acts of the S. must not be carried out against Bhikkhus who are not present, 20, 1 sq.; settlement of disputes among the S., 20, 1-65; appointment of a regulator of lodging-places and apportioner of rations, 20, 5 sq., 221-3; proceeding for the acquittal of one conscious of innocence, 20, 16-18, 57 sq.; the taking of votes in the S., 20, 24-7, 56 sq.; no voting must be taken when a schism in the S. is likely to arise, 20, 27; the Tassa-pāpiyyasikā-kamma, or proceeding in the case of the obstinately wrong, 20, 28-31; settlement of disputes by Tinavatthāraka or 'the covering over as with grass,' 20, 31-4, 61, 64 sq.; four kinds of legal questions to be settled by the S., 20, 35-45; two kinds of settlement of legal questions: proceeding in presence, and proceeding by majority of the S., 20, 45-65; proceeding on confession of guilt, 20, 61-4; proceedings of the S. as to 'turning the bowl down' in respect of a layman who has committed certain offences, 20, 119-25; appoints Bhikkhus as overseers when a Vihāra is being built, 20, 189-91; probation and penance, 20, 195 sq.; office of overseer of buildings, 20, 212-16; the Act of Proclamation against Devadatta, 20, 239 sqq.; dissensions in the S. caused by Devadatta, 20, 251-6; eight qualifications for an emissary, 20, 261

sq.; results of Kamma brought about by causing a schism in S., 20, 267-71; will not brook association with an evil-doer, but cast him out just as the ocean throws out a dead corpse, 20, 303; points to be considered if a Bhikkhu intends to take upon himself the conduct of any matter to be decided in the S., 20, 313-15; the higher penalty, 20, 381; laxer rule on the carrying out of official acts discussed at the council of Vesālī, 20, 386, 398, 411; the Act of Reconciliation, 20, 388; the Act of Suspension, 20, 393 sq.; any one can leave the S. when he likes, 35, 20, 20 n.; reasons for which people join the S., 35, 49 sq.; in what sense there can be no schism, 35, 227 sq.; why reverence must be shown even by converted laymen to members of the S., 35, 229-33; Buddha greater than the S., but gifts should be given to the S. rather than to the Buddha, 36, 51-6; laymen are admitted into the S., though they may become backsliders, 36, 63-75; rules for members of the S., 36, 98-100, 98 n., 99 n.; why did not the Buddha promulgate all the rules of the S. at once? 36, 109-11; causing a schism, and furtively attaching oneself to the S., are offences preventing conversion, 36, 177; Bhikkhus versed in the Regulations of the S., 36, 236; Bhikkhu should dwell under the shelter of the S., 36, 343; the first members of the S., 49 (i), 172; Buddha, Dhamma, and S., see Jewels, the three. See also Bhikkhunis, Bhikkhus, Buddha (b), Mānatta, Ordination, Penances, Sāvaka, Sekha, and Uposatha.

**Sāmgīvi-putra**, n. of a Vāgasaneyi teacher, 12, xxxii-xxxv; 43, xviii, 404.

**Samgñā**, see Name.

**Samgñāskandha**, group of verbal knowledge, 34, 402, 402 n.

**Samgrahītri**, t.t., king's charioteer, 41, 62, 104.

**Samhitās** or unions, the secret doctrine of the, 15, 46 sq. See also Veda.

**Samhitā-upanishad** of the Aitareya-

āraṇyaka, 1, 266, 266-8 n.; S., or Sāmhiti-upanishad of Taittirīyaka, 15, xxviii; of the Ātharvānas, 48, 191.

Sāmidhenī verses, *see* Prayers (c).

Samita, disciple of Simhagiri Gāti-smara, 22, 293.

Samkara, *see* Śaṅkara.

Samkārikā Śākhā of the Kāraṇa Gana, 22, 291.

Samkhāra, Pali t.t. (Sk. Samskāra), plur. Samkhārā, one of the five Khandhas (Skandhas), meaning of the word, 10 (i), 54 sq. n.; 11, 242 sq.; all compound things, the material world, 10 (ii), x; Bhikkhu skilled in the knowledge of the cessation of the S., 10 (ii), 62, 180; 36, 336; pain arises from the S. (matter), 10 (ii), 134 sq.; transitoriness of all S. or component things, 11, 288 sq.; productions, their number, 13, 76 sq. n.; impression, affection, 34, 404 n.; 'confections,' for their time is not, 35, 77, 77 n.; rise from Ignorance, 35, 79; come to be by a process of evolution, 35, 83-6.

Sāmkhya, *see* Śaṅkhya.

Sāṃkriti Amtideva, Brahmarshi and king, 49 (i), 101, 101 n.

Sammā, Pali t.t., the Life that's Right, 11, 107 n.; difficulty of rendering it, 11, 143 sq.

Sāmmada, *see* Matsya S.

Sammaparibhāṇīyasutta, t.c., 10 (ii), 60-2.

Sammata, Mount, Pārsva died on the summit of, 22, 275.

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Sampalita of the Gautama gotra, a Sthavira, 22, 294.

Samprati, grandson of Asoka, converted by Suhastin, 22, 290 n.

Samrāg, a name of the Self, 15, 311.

Samrāg-cow, t.t., the cow which supplies the milk for the Pravargya, 44, 131-4, 131 n.

Samsāra, t.t., the endless cycle of birth, action, and death, or transmigraton, 10 (ii), x; 22, 11; 34, xxix; caused by desire, 10 (ii), xv sq.; crossing the stream of S. and conquering birth and death, 10 (ii), 89; 45, 31-5, 37 sq.; he who has overcome S., is a saint, a Brāhmana, 10

(ii), 115 sq.; the causes of pain are the cause of S., by destruction of the causes, a Bhikkhu is liberated from S., 10 (ii), 132-45; 45, 141; the world a field in which the Lord spreads out one net after another (S.), 15, 255; represented under the idea of a lake or slough, 22, 20 n.; Veda furnishes the means of escaping from endless S., 34, xxvii; release from S. according to Śaṅkara and Rāmānuga, 34, xxxi; Nescience, the seed of the entire S., 34, 14; 38, 68 sq.; 48, 311; non-eternal, of a fleeting, changing nature, 34, 27; beginningless, 34, 212, 214, 420; 38, 60; gradually all souls are released from it, 34, 439; the pradhāna which is ruled by the Lord and which modifies itself for the purposes of the soul is what is meant by S., 34, 439; the sufferings of S., 35, 278; 45, 93-7, 103; is only due to the qualities of buddhi and other limiting adjuncts being wrongly superimposed upon the Self, 38, 43 sq., 46-8; and moksha result from the highest Lord, 38, 58 sq.; the Lord afflicted by the pain caused to the soul by its experience of the S., 38, 63; nine qualities of the Selfs constitute the S., 38, 69; the manner in which the soul together with its subordinate adjuncts passes through the S., 38, 101-32; threefold fruits of action in the S., viz. pain, pleasure, and a mixture of the two, come from the Lord, 38, 180 sq.; the Self which stands outside the S., 38, 288; scriptural declarations of the S., 38, 371; would be impossible on the assumption of the soul being either a part, or an effect of, or different from Brahman, 38, 397; because the S. depends on works, it does not follow that the S. will cease when works are absent, 38, 398; *birth is misery, old age is misery, and so are disease and death, and ah, nothing but misery is the S., in which men suffer distress*, 45, 90; the manifold chances of S., 45, 15 sq.; fool subject to the pain of S., 45, 24 sqq.; soul is driven about in the S. by its good and bad Karman,

45, 43; as merchants go over the sea, so the monks will cross the flood of S., 45, 271, 311; those who injure living beings will wander about in the beginningless and endless wilderness of the fourfold S., 45, 387; opposed to final release, 48, 71; Yoga, the remedy of S., 48, 89; *from Brahmā down to a blade of grass, all living beings that dwell within this world are in the power of the S. due to works*, 48, 90; *the S. state consists in the possession of name and form, which is due to connexion with non-sentient matter, such connexion springing from good and evil works*, 48, 298. *See also* Life, and Transmigration.

**Samskāra**, Sk., Brāhmanical t.t., purificatory rite or ceremony, forty sacraments by which members of the three higher castes are sanctified, 2, 215-17; 8, 358, 358 n., 361; 25, 32-42, 32 n., 56; 34, 33, 227; 38, 120 n., 286, 286 n., 287 n., 347 n.; he who is sanctified by the S. but destitute of moral qualities will not reach heaven, 2, 218; prescribed for Sūtras, 2, 232 sq. n.; Sūdra shall not receive S., 14, 25 sq.; 25, 429; 34, 227; to be performed with the sacred domestic fire, 14, 236, 236 sq. n.; for women without sacred texts, 25, 330, 330 n.; peace of sacred fire at S., 29, 20; oblations made before the performance of S., 29, 164; auspicious time for S., 29, 164; allowed for certain mixed castes, 33, 187, 187 n.; performed by one of undivided brothers, 33, 198 sq.; *see also* Sacrifice (b); —Annaprāṇa, 2, 139; Godāna, 2, 187; the S. for a new-born child to be performed for an outcast when readmitted, 14, 78, 78 n.; Pumsavana and similar S. performed for males, 14, 105 sq. n., 106. *See also* Child (b), and Initiation.

**Samskāra**, Sk., Buddhist t.t., = Pali Samkhāra, q.v.

**Samskārasandha**, the group of impressions, 34, 402, 402 n.

**Sāntanu**, lost his self-control from love, 49 (i), 138 sq., 138 n.

**Samudda-datta**, a follower of Deva-datta, 20, 251.

**Samudra**, father of Arva, 44, 302.

**Samudrapāla**, a merchant's son, turned monk, 45, 108-12.

**Samudravigaya**, father of Arishtanemi, 22, 276; 45, 112.

**Samvarga**-knowledge, or S.-vidyā, 34, 224-6; 38, 19, 196.

**Samvarta**, though not following the duties of Āramas, became a great Yogin, 38, 315; 48, 704.

**Samvatya**, quoted by Āvalāyana, 29, 257, 257 n.

**Samyadvāma**, a name of the highest Self, 34, 125, 128, 130; 48, 272.

**Samyaksambodhi** of Buddhism, and knowledge of the Self in the Upanishads, 15, lii.

**Samyamana**, *see* Hell (a).

**Samyu Bârhaspatya**, invented the sam-yos formula, 12, 255 sq., 255 n.

**Samyutta-Nikāya**, Dhamma-kappavattana-sutta in, 11, 139 sq.; quoted, 35, xxix-xxxi, xxxiii-xxxvi, 56, 194 sq.; 36, 55, 290, 298, 302, 319, 337, 340, 345, 354; repeaters of the S., 36, 231.

**Samyuvākas**, *see* Prayers (c), and Sacrifice (j).

**Sân**, n.p., 5, 135, 135 n.

**Sanaga**, n. of a teacher, 15, 120, 188.

**Sanaka**, a mighty being dwelling in this world, 48, 90.

**Sanāru**, n. of a teacher, 15, 120, 188.

**Sanātana**, n. of a teacher, 15, 120, 188; = Sanatsugāta, q.v.

**Sanatkumāra**, instructs Nārada about the Self, 1, 109-25; 8, 17; 34, 166 sq.; 48, 300; is called Skanda, 1, 125; Sanatsugāta the same as S., 8, 135, 141, 149 n., 150 n.; Buddha compared with S., the son of Brahmadeva, 19, 24; 49 (i), 21; a son of Brahman's mind, was born again as Skanda, 38, 235; waiting on Indra in heaven, 49 (i), 53.

**Sanatkumāra**, n. of a king of Hastināpura, 45, 60, 60 n., 85, 85 n.

**Sanatsugāta**, the Sanatsugāta, a dialogue between him and Dhritarāshtra, 8, 135 sq., 149-94; quoted, 48, 23. *See also* Sanātana.

**Sanatsugātīya**, episode of Mahābhārata, 8, 135-8; compared with Bhagavadgītā, 8, 135, 137, 142, 144-8; commented on by Saṅkara, 8, 135,

- 137 sq., 148; its text, 8, 137 sq.; its date and position in Sanskrit literature, 8, 138-48, 203; its style, metre, and language, 8, 142-4; no system of philosophy in it, 8, 144 sq.; its relation to the Veda, 8, 145-7; translated, 8, 149-94; S. and Anugîtâ, 8, 227; quoted, 48, 23.
- Saṇavāsa**, successor of Madhyântika as head of the Buddhist Church, 19, xii, xiv.
- Sāṇavāsî**, see Sambhûta S.
- Sanctity**, see Ashi Vanguhi.
- Sanda**, and Marka, two Asura-Rakshas, 26, 279-84; demon harassing infants, 29, 296; 30, 211.
- Sandhyâ**, see Prayers (b), and Sacrifice (b).
- Sāṇdikera**, demon harassing children, 30, 211.
- Sāṇḍiliputra**, n. p., 15, 225.
- Sāṇḍilya**, his teaching of Brahman, 1, 48; 34, cxv; 48, 679; see Sāṇḍilya-vidyâ; his relation to the Satapatha-brâhmana, 12, xxxi-xxxiv; 43, xviii; n. of teachers, 15, 118, 118 n., 119, 186, 187; pupil of Vâtsya, 15, 227; did not find highest bliss in the Vedas, 34, 443; quoted, 41, 414; 43, 254, 279, 295, 345, 345 n.; complete S. fire-altar, 43, xviii, 167, 222, 272, 274; sum total of the wisdom of S., 43, xxiv, 400, 400 n.; pupil of Kuṛi, 43, 404; promulgator of the Pañkarâtra doctrine, 48, 526 sq.
- Sāṇḍilya**, n. of a Sthavira, 22, 294, 294 n.
- Sāṇḍilya-vidyâ**, t. t., meditation of Sāṇḍilya on Brahman, 1, 48 n.; 34, lxxvii, lxxv, cxiv, 91; 38, 187, 214, 216 sq., 219, 233, 266; in the Agni-rahasya and in the Brîhad-âraṇyaka, 48, 641 sq.
- Sāṇḍilyâyana**, quoted, 43, 273.
- Sāṅgamana**, see Anarat S.
- Saṅgaya**, charioteer, relates to Dhritarâshtra the events of the battle of Kurukshetra, 8, 3, 37-43, 92, 96, 98, 130, 136.
- Saṅgaya Belatthiputta**, n. of a teacher, 10 (ii), xii, 86 sq.; son of the Belatthi slave-girl, 11, 106; 35, 8; Sâriputta and Moggallâna as followers of S., 13, 144, 148 sq.; 250 followers of the ascetic S. converted by Buddha, 13, 148-51; an Arhat possessed of Iddhi, 20, 79; his doctrine of Agnosticism, 45, xxvi sq., xxix.
- Saṅgaya**, King, converted by the monk Gardabhâli, 45, 80-8; belongs to the Gotra of Gotama, 45, 83.
- Saṅgaya**, a Brahman who met death for his son's sake, 19, 92 n.; 49 (i), 90 n.
- Saṅghâdisesa**, see Sin (b).
- Saṅghapâlita** of the Gautama gotra, a Sthavira, 22, 294, 294 n.
- Saṅgharakkhita Sâmanera**, when attaining to Arhatship, shook the palace of the king of the gods with his big toe, 11, 46 n.
- Saṅgharaksha**, author of a life of Buddha, 19, xxviii sq.
- Saṅghavarman**, translated the Amitâyub-sûtra and Sukhâvatî-vyûha into Chinese, 49 (ii), vi, xxii.
- Sang Hû**, see 3ze-sang Hû.
- Saṅgikâ-putta**, a young Brahman, son of the Saṅgika woman, 20, 125 sqq.
- Saṅgîviputra**, n. of a teacher, 15, 226 sq.
- Sāṅg-kia-lo-c'ha-sho-tsih-fo-hing-king**, a life of Buddha, 19, xxviii sq.
- San î-shāṅg**, minister of Wān, 3, 208.
- Saṅkalpa**, Sk. t. t., will, conception, &c., 1, 112 n.; meditation on S. or Will as Brahman, 1, 112 sq., 113 n.
- Saṅkappo**, Pali t. t. (= Sk. saṅkalpa), aims or aspirations, 11, 144 sq.
- Saṅkara**, god: *Kṛishna* is S. among the Rudras, 8, 88; offering to S., 29, 203; n. of Rudra, 29, 256; author of a version of Manu's code, 33, xii; a form of Vishnu, 48, 93.
- Saṅkara**, or Saṅkarâkârya, his commentaries on the Upanishads, 1, lxxi, lxxiv sq.; 15, x; his authority for the text of the Upanishads, 1, lxxi sq., lxxiii sq., xcvi, xcix; 15, xii sq.; his date, 8, 27; 25, cxi, cxi sq. n.; his commentary on the Sanatsugâtîya, 8, 135, 137 sq., 148; acquainted with the Anugîtâ, 8, 197, 201-4, 226; Upanishads referred to by S. in his commentary on the Vedânta-sûtras, 15, ix, ix n.; 38, 421-30; quoted by Medhâtithi, 25,

ccxi sq.; importance of his commentary on the Vedānta-sūtras, 34, xiv; his authority above doubt and dispute for the Indian Pandit, 34, xv; how far he represents the true Vedānta-doctrine, 34, xvii sq.; S. and Rāmānuja, 34, xvii, xxii sq., xxviii, xxx sq., xli-xlvi, li sq., lxxxv-c; 48, ix sq.; his whole system hinges on the doctrine of the absolute identity of the individual soul with Brahman, 34, xx; refers to other commentators, 34, xx; his school acknowledges Vedāntic teaching of a type essentially different from their own, 34, xxi; preceded by Dramida, 34, xxii; sketch of his philosophical system, 34, xxiv-xxvii; no tendency among his followers to keep their doctrines secret, 34, xcix; his doctrine faithfully represents the teaching of the Upanishads, 34, ccxi sq.; his mode of interpretation with regard to Upanishads, 34, ccxii-cxxv; philosophy of S. nearer to the teaching of Upanishads than Sūtras of Bādarāyana, 34, ccxvi; translation of his commentary cannot be combined with an independent translation of the Vedānta-sūtras, 34, ccxviii.

**Sāṅkara-bhāṣhya**, i.e. the commentary of Sāṅkarācārya on the Vedānta-sūtras, translated, *Vols.* 34 and 38.

**Sāṅkarānanda**, his commentaries on the Upanishads, I, lxxi, lxxvii; 15, x.

**Sāṅkarsha-kāṇḍa**, text quoted, 38, 259.

**Sāṅkarshana**, n. of a deity, 11, 267 n.; a manifestation of the highest being, 34, xxiii, lii, 441 sq.; originated from or is a form of Vāsudeva, 34, li, 440; is the individual soul, 34, 440; 48, 524-6; cannot spring from Vāsudeva, nor can Pradyumna spring from S., 34, 441 sq.; proclaimed Mādhava in agreement with the Sātvata law, 48, 528 sq.

**Sāṅkarshana**, text quoted, 48, 666.

**Sāṅkassa**, n. of a city in heaven, 36, 248.

**Sāṅkha**, a demon harassing children, 30, 287.

**Sāṅkhārā**, see *Samkhāra*.

**Sāṅkhasataka**, at the head of 159,000 lay votaries, 22, 267.

**Sāṅkhāyana**, see *Suyagñā S.*

**Sāṅkhāyana-āranyaka** and *Kaushītaki-upanishad*, 1, xcix.

**Sāṅkhāyana-Grihya-sūtra** possibly refers to Mānava Dharma-sūtra, 25, xxxv sq.; *Suyagñā Sāṅkhāyana* its author, 29, 3-5; its relation to the *Srauta-sūtra* of Sāṅkhāyana, 29, 5 sq.; the fifth and sixth books later additions, 29, 9-11; translated, 29, 12-150.

**Sāṅkhāyana-sūtra** (i.e. *Srauta-sūtra*) explains Rāgasūya and *Asvamedha* in two chapters in *Brāhmaṇa* style, 44, xvi; on the *Purushamedha*, 44, xxxiii, xli-xliii, xlv; on the sacrifice at the building of the fire-altar, 44, xxxix; on the offering to *Gumbaka*, 44, xxxix sq.

**Sāṅkhya**, system of philosophy: *Vishṇu-smṛiti* knows only Yoga and S., 7, xxiv; attempts in *Vishṇu-smṛiti* to reconcile tenets of S. with *Vaiṣṇava* creed and Yoga, 7, xxviii; the 24 or 25 entities or categories of S., 7, 287 sq. n.; 8, 368 n., 373 n.; 34, 257-60; 48, 371-4, 530; *Vishṇu* is the teacher of the S., 7, 296; in Upanishads, 8, 8; in *Bhagavadgītā*, 8, 8, 27, 47; S. and Yoga are one, 8, 63 sq., 372 n.; doctrines of S., 8, 74 n., 286 n., 372 n., 386 sq. n., 392 n.; 25, 3 n., 4 n., 7 n., 21 n., 495 n.; 34, 28; 38, 33, 86, 103; 48, 355, 358-60, 480-4; *Prakṛiti* or *Pradhāna* and *purushas* (souls) of the S., 8, 313, 332 n.; 34, xxx, 301; 48, 282 sq., 298; doctrines of S. refuted, 8, 383 n.; 34, xl, 288 sq., 297 sq., 363 sq., 374 n.; 34, xxxix-xlviii, xciii, 15 n., 237-89; 38, 69 sq.; 45, ix, 237, 407 n.; 48, 354-407, 424 sq., 427, 480-95; *Śvetāsvatara-upanishad* an Upanishad of the S.? 15, xxxiv-xlii; meaning of the word S., 15, xxxv; God as the cause which is to be apprehended by S. (philosophy) and Yoga (religious discipline), 15, 264; S. and Yoga maintain duality, do not discern the unity of the Self, 34, 298; S. and *Sassata-vādā*, 36, xxv; S. and Yoga are mere *Smṛiti*, not of scriptural character, 38, 381; athe-

- istic and theistic S., 48, 396; conflicting with the Veda, 48, 426; the *Pañkarātra* in harmony with S. and Yoga, i.e. the concentrated application of knowledge and of works, 48, 528; in the *Mahābhārata*, 48, 529-31; not to be rejected absolutely, 48, 531. *See also* Philosophy, *Pradhāna*, *Qualities*, and *Sāṅkhyas*.
- Sāṅkhya-kārikā**, and its commentary *Sāṅkhyatattva - kaumudī* quoted, 8, 240 n., 258 n., 265 n., 286 n., 291 n., 319 n., 321 sq. n., 329 n., 331 n., 334 n., 337 n., 351 n., 356 n., 371 n., 380 n., 382 n., 391 n.; 25, 21 n.; 38, 429; 48, 778.
- Sāṅkhyas**, or adherents of *Sāṅkhya* philosophy: path of S. and Yogins, 8, 52; *Śeṣvara*-S. admit the existence of a highest Lord, but postulate a *pradhāna* besides, 34, xl; are anxious to prove that their views are warranted by scripture, 34, xlv; S., *Vedāntins*, and *Upanishads*, 34, cxvii; are in harmony with the Veda, in their description of the soul as free from all qualities, 34, 298; the objections raised by the S. against the *Vedānta* doctrine apply to their view also, 34, 313 sq.; charge the *Vedāntins* with contradictions, 34, 376-8; are *Akriyāvādins*, 45, ix, 237, 316 n.; maintain absolute inactivity of the *puruṣa*, 45, 399 n.; *Ekadandīn* or S., 45, 417 n.; carry on philosophical investigations apart from the Veda, 48, 346.
- Sāṅkhya-sāra** of *Vigñāna Bhikṣhu*, quoted, 8, 197, 201 sq., 204, 219, 244 n., 285 n., 300 n., 317 n., 327 n., 332 n., 334 n., 337 n., 338 n., 373 n., 390 n., 392 n.
- Sāṅkhya-sāstra** or *Sāṅkhya-smṛiti*, quoted, 8, 123, 123 n.; 34, 247, 258, 284 n., 296; conflicting claims of S. and other *Smṛitis*, 34, xlvii, 290-6; refuted, 34, 132 sq.; the *Pradhāna* assumed by the S., 34, 158; 48, 414; the three entities (the great principle, the Undeveloped, the soul) in the S., 34, 238; taught by *Kapila*, 34, 291 n.; knowledge of the S. does not lead to highest beatitude, 34, 298; its use and its relation to the *Vedānta*, 48, 409.
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- Sāṅkhya-Yoga**, *see* Philosophy, *Sāṅkhya*, and *Yoga*.
- Saṅkoṣa**, t.t., contraction or non-manifestation of intelligence, 34, xxix.
- Sāṅkṛtīputra**, n.p., 15, 225.
- Sāṅkṛtya**, n. of a teacher, 15, 118.
- San-miāo**, chief of, punished by Shun, 3, 41; people of S. dealt with by Shun, 3, 45.
- Sannyāsin** or *parivrāḡ*, the religious mendicant, 1, 35 n.; the same as the Buddhist *Bhikkhu*, 15, li sq. *See also* Ascetic, and Holy persons.
- Sāntā**, seduced the *Rishi Rishya-sringa*, 49 (i), 39.
- Sānti**, n. of a *Tirthakara*, 22, 280; 45, 85 sq., 85 n.
- Sānti**, wife of *Atharvan*, 42, xxi n.
- Sāntisenika**, disciple of *Ārya Datta*, 22, 293.
- Santushita**, a guardian of the worlds, 35, 37.
- Santutṭha**, became an inheritor of the highest heavens, 11, 26.
- Saoka**, Genius of the good eye, with eyes of love, 4, 221, 221 n., 237 sq.; 23, 4, 4 sq. n., 13, 30, 35, 37, 42, 48; present at the ordeal, 23, 170.
- Saokanta**, golden instrument on Mount, 23, 4, 13, 35, 37, 352, 352 n.
- Saoshyant** (*Saoshyās*, *Saoshyōs*, *Sōshyans*, *Sōshāns*), *Keresāspa* destroyed by, 4, 6 n.; the unborn son of *Zoroaster*, the last of the apostles, who will destroy *Ahriman* and cause resurrection, 4, 211, 211 n., 381; 5, 33, 33 n., 121, 123, 125-7, 144, 144 n., 355; 18, 13-15, 13 sq. n., 78 n., 79, 91, 170, 299, 299 n., 369, 417, 444; 23, 165, 165 n., 167; 24, 64, 64 n., 99; 37, 34, 34 n., 260, 285, 355 sq.; 47, xxxi, 15, 15 n., 17, 112, 114-18, 115 sq. n., 125, 127, 156; millennium of S., 5, lii, 235, 235 n.; 24, 15, 15 n.; 47, xiii; his greatness, 18, 21; the last man, 18, 60, 60 n.; birth of the Saviour S., 23, 195 n., 224 n., 226 n.; 47, xxxi; *Fravashi*

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- Sapendārmad**, see Spenta-Ārmaiti.
- Sapinda**, see Relatives.
- Sapindīkaraṇa**, see Srāddha.
- Sappasondika**, mountain cave at Rāgagaha, 11, 56.
- Sāptarathavāhani**, pupil of Sāndilya, 43, 295.
- Saptaratnābhivṛṣhta**, the 60th Tathāgata, 49 (ii), 7.
- Sarah**, promised a son, 6, 213.
- Saramā**, the two hounds, her sons, 29, 241; mother of Kumāra or Kūrkura, 29, 297; the four-eyed bitch, mother of Yama's dogs, 42, 68, 404; found the strong stable of the cows, 46, 83.
- Sārameya**, the dog-demon, causing epilepsy of children, 30, 219 sq.
- Sārandada** Temple (Ketiya) at Vesāli, 11, 4, 40, 58.
- Sārāngī**, wife of Mandapāla, 25, 331, 331 n.
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- Sarasvat**, oblations to, 12, 7; 29, 18 n.; 44, 32; is the Mind, 44, 32, 35 sq.
- Sārasvata**, his son Po-lo-sa (Parā-jara?), 19, 10, 10 n.
- Sarasvatī**, n. of a river, 32, 58–61; 46, 287; water from it used for the king's consecration, 41, 73 sq., 73 n., 79 sq.
- Sarasvatī**, goddess of speech, 8, 264; 41, 74, 80; offerings and prayers to S., 12, 7, 260 n., 386, 400 n., 402, 418; 26, 22 sq., 315, 316 n.; 29, 18 n.; 41, 82, 113, 115, 125; 44, 32, 62–6, 75, 75 n., 291 n., 293, 475; the sacrifice-tortoise did not stand still for S., 12, 161; is Speech, 12, 418; 26, 22, 218 sq., 313, 429; 41, 39, 82, 113, 115, 132; 44, 32, 35 sq., 263, 293, 475 sq.; invoked at the ceremony of name-giving, 15, 223; offerings to S. to expiate falsehood, 25, 272; animal victim for S., 26, 218 sq., 313, 313 n., 429; 41, xviii, xxiv, 12 sq., 129, 132–5, 136 n.; 44, 216–18, 300; morning prayer to S., 26, 229 n.; a name of the cow, 26, 415; 44, 474, 476; invoked by the Brahmanārin, 29, 83; 30, 159; invoked to give intelligence, 29, 182, 308; 30, 153; song to S. at the wedding, 29, 283; they have ploughed through S. under Manu, 29, 338; invoked, 29, 347, 350, 378; 30, 19, 142, 151, 253; 41, 38; 42, 23, 32, 139, 173, 454; invoked at marriage rites, 30, 189; invoked for conception, 30, 199; knows the prayers, 32, 221; Mind and S. (speech), the two Sārasvata, 41, 398; three S., 42, 27, 512; divine physician, 42, 389; by the support of S. Vāk, 43, 228; hymns to Yama and S. at the Purushamedha, 44, xliv; bountiful S. grants favours, 44, 63 sq.; is healing medicine, 44, 216 sq.; is the breath, 44, 218; worshipped at the Sautrāmanī, 44, 213 sq. n., 221 n., 224, 233, 241, 243–7, 253, 261–3, 273 n.; helps Indra in slaying Namuki, 44, 222 sq., 232; air relates to S., 44, 247; Arvins and S. heal Indra with

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*Sâriputra*, see *Sâriputta*.

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*Sâriputtasutta*, t.c., 10 (ii), 180-3.

*Sârîraka-Mîmâmsâ*, or *Sârîraka-jâstra*, i.e. *Vedânta*, q.v.

*Sârîraka-Mîmâmsâ-sûtras*, another name for *Vedânta-sûtras*, 34, xiv n., 9.

*Sârkarâkshyas*, meditate on the belly as Brahman, 1, 206.

*Sarmish/hâ*, altercation between her and Devayânî, 14, xli.

*Sârîngaya*, see *Suplan S.*

*Sarpa-vidyâ*, the science of serpents or poisons, 1, 110 sq., 115; 44, xxxi, 367, 367 n.

*Sarsaok*, see *Animals (i)*.

*Sarshapârûna*, n. of a demon harassing children, 29, 296; 30, 211.

*Sârû*, see *Sauru*.

*Sarva*, n. or form of Rudra, 2, 298; 12, 201; 29, 256; 43, 152; compared with Av. *Sauru*, 5, 10 n.; offering to S., at the *Sûlagava*, 29, 352; 30, 221; 41, 159; Bhava and S. invoked, 42, 56, 75, 119; the blue-necked, white-throated Sarvas, below the earth, 43, 155. See also *Bhava*, and *Siva*.

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*Sarvalokabhayâgita/khambita - tvavidhvamsanakara*, n. of a Tathâgata, 21, 179.

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- Sarvānnabhūti**, Bali offering to, 25, 92 n.; 29, 86.
- Sarvārthadarsa**, n. of a Tathâgata, 49 (ii), 101.
- Sarvārthanâman**, a Bodhisattva Mahâsattva, 21, 4.
- Sarvârthasiddha**, the Vimâna, Rishabhâ descended from it, 22, 281.
- Sarvârthasiddha**, n. of Buddha, 49, (i), 19.
- Sarvarûpasandarsana**, n. of a meditation, 21, 403 sqq.
- Sarvasattvapriyadarsana**, the Bodhisattva, who burns himself in honour of the Buddha, 21, xxxi, 376-85; Gautamî, the nun, is to become the future Buddha S., 21, 256 sq.
- Sarvasattvatrâtri**, n. of a great Brahma-angel, 21, 161.
- Sarvasattvogahâri**, n. of a giantess, 21, 374.
- Sarvâtmabhūti**, Bali offering to, 25, 91, 91 sq. n.
- Saryâta**, the Mânava, and the Rishi Kyavana, 26, 272-5.
- Saryâti**, Indra drank Soma at the sacrifice of the son of, 26, 336.
- Sasa** Âtreya, author of a Vedic hymn, 46, 412.
- Sâsân**, n.p., 5, 137 sq. and n.
- Sâsânians**, rulers of Iran, 5, 151, 151 n.; 37, 29 sq., 29 n.
- Sasaramaṣṭaka**, a demon harassing children, 30, 219.
- Sasiketu**, a future Tathâgata, 21, 145.
- Sâstri**, a name of the Self, 15, 311.
- Sâṣiyasî**, Tarantamahishi, a liberal woman, 32, 358-60, 362.
- Sastras**, see Prayers (c).
- Sâstras**, see Sacred Books.
- Sat**, Sk. t.t., 'Being', 'that which is,' *то ѿв*, the beginning of all things, Âtman identified with it, 1, xxx sq., 93, 124 n.; 15, xvii-xix; 34, cv sq., cxviii; 38, 96, 209 sq.; cannot be translated in English, 1, xxxii sq.; everything in this world was produced by the union of the S. with the elements, 1, xxxiii sq.; is called *parâ devatâ*, 'the highest being' (not 'deity'), 1, xxxiv, 94 n.; called *aziman* or 'subtile essence,' 1, xxxiv sq.; produces fire, 1, 93; 38, 20-2; enters into the elements and reveals names and forms, 1, 94 sq.; 34, 267; is the highest substance or subject, the Brahman, 1, 98 n.; 34, 332; 38, 19 sq., 142, 144, 160; nothing is true but the S., 1, 133 n.; what is different from the gods and the senses that is S., 1, 278; *he became sat and tyat*, 15, 58; 38, 25, 167; Not-being and S. are in the highest heaven, in the lap of Aditi, 32, 246; born from Not-being, 32, 246 sq.; Mâyâ cannot be called S., 34, xxv; the thought of the S. not to be understood in a figurative sense, 34, 54; release is taught of him who takes his stand on the S., 34, 55-7; Pradhâna is not denoted by the term S., 34, 57-60; comprises the Self as well as the Non-self, 38, 210, 210 n.; is the root of the world, is the only object of cognition, 38, 396; is alone real, 48, 32 sq.; whether S. and Consciousness are one, 48, 33, 47; affected with difference, 48, 40; perception does not reveal mere S., i.e. Brahman, 48, 44-6. *See also* Entity, and True, the.
- Sâtâgira**, n. of a Yakkha, 10 (ii), 26 sq.
- Satakratu**, n. of Indra, 8, 219.
- Satan**, or Saitân, a fallen angel, fell from paradise because he refused to adore Adam, 6, lxix, 5; suggests a wrong reading to Mohammed, 6, xcix; 9, 62 n.; follow not the footsteps of S., 6, 23, 30, 134; pelted with shooting stars, 6, 50 sq. n.; evil ascribed to S., 6, 65, 67; men warned against S., 6, 78, 140; leads men into error, 6, 81, 83, 120; 9, 101, 121; fight against the friends of S., 6, 82; wine and gambling are S.'s work, 6, 110; makes people forget, 6, 123, 223, 223 sq. n.; 9, 21; made a breach between Joseph and his brethren, 6, 230; will desert the misbelievers, 6, 241; patron of the unbelievers, 6, 256; 9, 231; the pelted one, has no power over believers, 6, 261; an open foe to man, 9, 6, 166; respited till resur-

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- Satapatha-brāhmaṇa**, its two recensions, 12, xxviii-xxx, xxxix sq., xliii-xlvi; its several portions, 12, xxix-xxxv, xlv; quoted as 'Vāgasaneyaka,' 12, xxxix sq., xl n.; geographical and ethnical allusions in the S., 12, xli-xliii; books i and ii translated, *Vol.* 12; Brihad-āraṇyaka-upanishad of the S., 15, xxx; the vocabulary of the Buddhist scriptures and that of the S., 21, xvi sq.; on creation, 25, 2 n.; books iii and iv translated, *Vol.* 26; its accentuation, 34, 258 n.; quoted, 38, 429; 48, 778; books v to vii translated, *Vol.* 41; books viii to x translated, *Vol.* 43; list of teachers of the S., 43, xviii; books xi to xiv translated, *Vol.* 44; S. and Vāgasaneyi-samhitā, 44, xiii.
- Satarāt̥in**, the poets of the first Mandala of the R̥ig-veda, 1, 214 sq.
- Satarudriya**, *see* Prayers (c), and Sacrifice (j).
- Satatasamitābhiyukta**, n. of a Bodhisattva Mahāsattva, 21, 4, 336 sqq.
- Satātīrātra**, *see* Sacrifice (j).
- Sataudana**, *see* Sacrifice (j).
- Satavāēsa**, *see* Satavēs.
- Sātavaneya**, Puruṣītha, 46, 50.
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- Satayātu**, epithet of Vasishṭha, 14, xii, 140.
- Sati**, Pali t.t., mindfulness, 11, 145.
- Satippaṭṭhānā**, Pali t.t., four Earnest Meditations, 11, 62 n.
- Sātrāgita**, *see* Satānīka S.
- Sātrāsāha**, *see* Soma S.
- Satru**, n. of a demon harassing infants, 29, 296; 30, 211.
- Sattambaka Ketiya**, at Vesālī, 11, 40, 58.
- Sattapanṇi** cave at Rāgagaha, 11, 56 sq.
- Sattee**, *see* Widows (self-immolation of).
- Satthā**, *see* Teacher.
- Sattra**, *see* Sacrifice (j).
- Sattva**, Sk. t.t., Internal organ, 34, 122 sq., 161; Goodness, *see* Qualities.
- Satvāharān**, to be corrected to Shatro-ayārān, 37, xlv sq.
- Sātvata** doctrine, its purport is to teach the worship of Vāsudeva, 48, 529.
- Satvat-Matsyas**, n. of a people, 1, 300.
- Satvats**, Bharata seized the horse of the, 44, 401.
- Sātvata-samhitā** quoted, 48, 525.
- Satvavat**, worshipped at the Tarpana, 30, 244.
- Satya**, Sk. t.t., the true, the real, Ātman identified with it, 1, xxx sq., xxxiii, 130; 15, 311; *see* True (the), and Truth; one of the Heavens, *see* Satyaloka.
- Satyabhedavāda**, t.t. for the teaching of Audulomi, 34, 278 n.
- Satyakāma Gābāla**, taught by Gautama as to Brahman, 1, 60-4, 75; 15, 157, 308; 34, cv, 228; 48, 311, 313, 343; son of a female slave, 1, 60; teacher of Upakosala, 1, 64; pupil of Gānaki Āyasthūna, 15, 214; a Brāhmaṇa, 25, 403 n.; quoted on ritual, 44, 392.
- Satyakāma**, Saivya teacher, 15, 271, 281.
- Sātyaki**, n. of a hero, 8, 39.
- Satyaloka**, or world of the (lower) Brahman, 8, 234 n.; 34, 181.
- Satyāshādha** Hiranyakesin, *see* Hiranyakesin.
- Satyasravas**, worshipped at the Tarpana, 30, 244.
- Satyavāha Bhāradvāja**, Angir told the knowledge of Brahman to, 15, 27.

- Satyavakas** Râthîlara, n. of a teacher, 15, 51. *See also* Âsvalâyana S., Atidhanvan S., and Indrota S.
- Satyayagña** Paulushi, n.p., 1, 84, 86; 26, 2, 2 n.; Prâkînayogya, 43, 393 sq.
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- Sâtâyâna**, honoured as teacher, 29, 141.
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- Sâu**, prince, flees to escape the danger of being made ruler of Yüeh, 40, 151 sq.
- Saubhara**, *see* Pathi S.
- Saubhari**, a being endowed with special powers, 48, 331, 447.
- Sâudâ**, wife of Mohammed, 6, xxix.
- Saudâmanî**, the lightning so called, 45, 113.
- Saudhanî** Kausikâ, converted by Buddha, 49 (i), 198 sq.
- Saudharma(n)**, Kalpa and heavenly abode, 22, 222, 229; 45, 291.
- Saudyumni**, patronymic of Bharata, 44, 399.
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- Saukarâyana**, n. of a teacher, 15, 186, 186 n.
- Saukeya** Prâkînayogya, instructed by Uddâlaka Âruni, 29, 58 sq. n.; 44, 79-85.
- Saul** (Tâlût), chosen by God to be king of Israel, 6, 37 sq.
- Saulbâyana**, *see* Udañka S.
- Saulvâyana**, n. of a priest, 44, 61 sq.
- Saumapa** Mânutantavya, n. of two teachers on ritual, 30, 28 n.; 44, 392.
- Saumya**, a Gazadhara of Pârsva, 22, 274.
- Saunaka**, author of last books of Aitareya-âraṇyaka, 1, xciii, xcv sq.; teacher S. Kâpeya, 1, 58 sq.; 34, 226; 48, 342; householder S. asks Âṅgiras for the knowledge of Brahman, 15, 27; 48, 284; in a line of teachers, 15, 118 n.; quoted, 25, xxvi sq., 78; 29, 253, 259; 34, 213; 48, 101, 758; works of S. and Âsvalâyana, 29, 153-8; satiated at the Tarpana, 29, 220; S. Svaiddâyana fights the priest Uddâlaka Âruni in a disputation, 44, 50-6.
- Saunaka-smṛiti** based on Grîhya-sûtra, 25, xxii.
- Saunaki**, worshipped at the Tarpana, 29, 123.
- Saunakîputra**, n. of teacher, 15, 224 n.
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- Saunu** (?), established on the throne of Suddhodana, 49 (i), 199 sq.
- Saurâshtrikâ** Sâkhâ of the Mânava Gana, 22, 292.
- Sauripura**, Arishanemi born at, 22, 276.
- Saurpanâyya**, n. of a teacher, 15, 118 n., 186 n.
- Sâuru**, or Saurva, or Sârû, or Sôvar, n. of an arch-demon, 4, lii, 139, 139 n., 224; 5, 10, 10 n.; 18, 319, 319 n.; the Indian Sarva or Siva, 4, lii sq.; opposed to wearing the sacred girdle, 37, 182, 182 n.
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- Sauryâyana** Gârgya, n. of a sage, 15, 271, 279.
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- Sautaptikâ** Sâkhâ of the Uttara-balissaha Gana, 22, 290.
- Sautasomî**, converted by Buddha, 49 (i), 198 sq.
- Sautrâmanî**, *see* Sacrifices (f).
- Sautrântikas**, a school of Buddhists, Realists, 34, 401 n.; 48, 510.
- Sauyâmi**, worshipped at the Tarpana, 29, 123.
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- Sâvaka**, Pali t.t., a follower or disciple of Buddha, 10 (ii), x, 63-5.
- Savana**, *see* Sacrifice (i).
- Savanghavâk** and Erenavâk, daughters of Yima, ravished by Azi Dahâk, 23, 62, 62 n.; delivered by Thraêtaona, 23, 113, 255, 277.
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- Sâvar**, demon, 5, 106 sq.; smitten by Shatvairô, 5, 128.
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**Sāvattthī** (Pali), Sk. *Srāvastī*, n. of a great town in Kosala, where Buddha often dwelt, 10 (ii), 17, 20, 43, 48, 62, 72, 118, 131, 184, 186-8; 11, 99, 210, 223, 247, 296; 13, 210 sq., 302, 325 sq.; 19, 213, 218; 36, 247; on the *Ākiravatī*, 11, 167 n.; Buddha at S. in the *Getavana*, 17, 24, 36, 41, 76, 143, 146 sqq., 216, 314 sqq., 329, 351, 363, 377, 384, 397; 20, 1, 130, 191, 272, 299, 335, 388; 49 (ii), 89-91, 89 n., 111 sq.; Mahāvīra at S., 22, 264; Keśi and Gautama at S., 45, 120.

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**Savitri**, god.

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**Secret rites**, *see* Witchcraft.

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**Seduction**, *see* Woman.

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**Seers**, *see* Rishis.

**Sâg**, fiend of annihilation, 5, 110; a fiend in the house, threatening infants, 24, 294, 294 n.

**Sekha**, Pali t.t., a novice or student, 10 (ii), x, 182.

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**Self (Âtman).**

(a) Knowledge of S.

(b) Highest S. or Brahman, and individual s. or Soul.

(c) Individual s.

(d) The Highest S.

(a) KNOWLEDGE OF S.

Âtman best translated by S., 1, xxix, xxxii; salvation obtained by knowledge of the S., 1, 110, 312; 2, 154; 8, 126; 15, 24; 25, 501, 501 n., 502 n., 503 sq., 508; 34, 98, 167, 250; 38, 285-306; is hidden in the Veda, 1, 110 n.; there is freedom in all the worlds for those only who have discovered the S., 1, 127; *the S. which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that S. and understands it, obtains all worlds and all desires*, 1, 134-42; 48, 314; by the S. we obtain strength, by knowledge we obtain immortality, 1, 149; meditation on the S. which is conscious, 1, 305; *he who beholds all beings in the S., and the S. in all beings, he never turns away from it*, 1, 312; knowledge of the Âtman, the highest object, to be sought after, 2, 75-8, 75 sq. n., 154; 14, 47, 261; various meanings of Âtman, 8, 11; self-restraint necessary for S.-knowledge, 8, 51; by concentration of mind he sees the S. in the S., 8, 105, 105 n., 248 sq., 250, 344; through egoism one does not attain to union with the S., 8, 153; knowing the Supreme S. is identical with becoming it, 8, 156, 156 n., 164 sq.; 38, 138 sq.; difficulty of knowing the S., it cannot be gained by the Veda, nor by understanding, nor by much learning, 8, 247, 385; 15, 8 sq., 11, 40, 87; 48, 617; meditation on the S. as existing in all things, 8, 312; 25, 210, 511-13, 511 sq. n.; 34, 171-4; 43, xxiv, 400; 48, 179 sq.; names of the great S., 8, 332; 15, 310 sq.; the great S., the heart of all beings, is resplendent in the emancipated sage, 8, 345; he who understands

the S. which is uncreated, changeless, unmoving, &c., becomes immortal, 8, 367, 391; 15, 14; discussion on the S., by Buddha, 13, 100 sq.; Yama explains the true nature of the S. to Nakiketas, 15, 8-17; 34, 248; *the wise who, by means of meditation on his S., recognizes the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind*, 15, 10; everything is known by the S., 15, 15 sq., 87; 34, 275; by the light of the one S. everything is lighted, 15, 19 sq.; the subtle S. is to be known by thought, interwoven with the senses, 15, 39; must be gained by truthfulness, penance, right knowledge, and abstinence, 15, 39-41; everything is perceived and known in the S., 15, 110 sq., 183 sq.; to be described by No, no, 15, 148 sq., 160, 180, 185; 48, 396; *whoever has found and understood the S. that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself*, 15, 178; dialogues on the S., 15, 290-317; knowledge of S. required to reap full reward of sacred rites, 25, 213, 213 n.; knowledge of Supreme S. to be learnt by the king, 25, 222; pupils of the sacred doctrines turn their minds to the S., 29, 147; in its primary meaning it refers to what is intelligent only, 34, 56; is not destroyed, but by means of true knowledge there is effected its dissociation from the mātṛās, 34, 281; how is it known at all if it is not the object of perception? 34, 368; knowledge of S. is self-established, 38, 14; those who do not know the S. are objects of enjoyment for the gods, 38, 111; knowledge of the unity of the S. established in the Śāriraka-Mīmāṃsā, 48, 9; S. and Nescience are one, 48, 54; defined, 48, 72; the S., meaning 'cognition,' appears as a thing, 48, 118; represented as a man, for the sake of meditation, 48, 293.

(b) HIGHEST S. OR BRAHMAN AND INDIVIDUAL S. OR SOUL.

Identity of the individual s. with the Highest S. or with Brahman, 1, xxv, xxx, 101-9, 125 sq. n., 135 sq., 138, 140; 8, 156 sq. and n., 193 sq.; 14, 264, 264 n., 278; 15, 113-17, 176, 178-81, 245-8, 290 sq.; 34, xx, xxvii, xxx, xxxiv sq., 14 sq., 30 sq., 36, 41-3, 45, 51, 104 sq., 113, 115 sq., 155, 161, 185, 190, 190 n., 198, 233-5, 240 sq., 249-51, 277-83, 295, 320-30, 377, 381; 38, 30 sq., 33 sq., 42 sq., 65-8, 73, 138-40, 146, 174-80, 208 sq., 244 sq., 288, 291, 335, 337-40, 396 sq., 399 sq.; 48, 10, 23 sq., 98 sq., 102, 126, 191, 203, 238 sq., 351, 467, 655 sq., 659, 687, 717 sq.; the Sāṅdilya-vidyā, 'he is mys. within the heart, smaller than a corn of rice . . . greater than the earth . . . he mys. within the heart, is that Brahman,' 1, 48; 15, 11; 48, 400; 48, 315; relation of the Supreme S. (paramātmā) or Brahman and individual s., 1, 84; 8, 55, 92, 103, 111; 15, 235; 25, 486-8 and n.; 34, xix, lvii sq., xcvi-c, cxxi sq., 37, 59 sq., 112 sq., 115, 118-23, 130, 161, 185-7, 190, 233, 249-52, 277-83, 278 n., 441; 38, 61-73, 138, 149, 173-5, 240 sq., 407 sq.; 48, 98 sq., 141, 257-65, 393, 459, 559, 561 sq.; the living s. suffers pleasure and pain on earth, not the Highest S., 1, 95 n.; individual s. a shadow or reflection of Highest S., 1, 95 n.; 34, xcvi; 38, 68 sq.; *let him know that the person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, but hearing, thinking, seeing, classing, sounding, understanding, knowing, is his S.*, 1, 263; the departed says to Brahman: 'Thou art the S. What thou art, that am I,' 1, 278; individual s. part of Brahman or the Supreme S., 8, 31, 112, 186, 186 n.; 34, xxv, lviii, xcvi sq.; 38, 61-3, 396 sq.; 48, 191, 195 sq., 558-67; the Brahman dwells only in the s. of a man of high vows, 8, 180; God and the s., the two divine principles, 8, 187, 187 n., 192, 192 n.; the S. is placed in the ether, in the heavenly

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vidual soul and the H. S., for the two are intelligent ss. and therefore of the same nature, 34, 118-23; Brahman in the city of the s., 34, 178; the Lord acts as the ruler of the pradhāna and of the ss., and the pradhāna, the ss., and the Lord are of mutually different nature, 34, 329, 434 sq.; Brahman is superior to the s., 34, 345; different states of the s. and the nature of Brahman, 38, 101, 133-83; bondage and release of the s. result from the wish of the Supreme Person, 38, 138 sq.; 48, 603; relation of the Highest S. to individual s. has to be viewed like that of the snake to its coils, or that of light to its substratum, 38, 173 sq.; Highest S. and individual s. referred to by 'the two birds, inseparable friends,' &c., and by 'the two drinking their reward,' &c., 38, 240 sq.; the light into which the soul is said to enter is the Highest S., 38, 407; lordly power of the other ss. depends on the highest Lord, 38, 416-18; man fashioned from Prajāpati's s., 41, 402; Brahman or Highest S. is different from the s., 48, 98 sq., 209-37, 242, 468 sq., 658; in state of release individual s. enters into the Brahman and attains its true nature, 48, 192, 323, 351; supreme bliss cannot belong to the individual s., but only to the Highest S., 48, 213; the Person within the sun and within the eye different from the individual s., 48, 237-42; only Brahman, but not the individual s. (not even when released) is identical with the world, 48, 261; the meditating s. recognizes itself as being of the nature of Brahman, 48, 269; individual ss. modes of the highest Brahman, 48, 271, 406, 469 sq.; creation results from connexion of Prakṛiti and s., 48, 282, 490, 492; activity of the soul depends on the Highest S., 48, 356, 556-8; the enjoying s. the cause of the world, 48, 378; ss. are one with Brahman in so far as they are its effects, 48, 391 sq.; Brahman abides within the s. which thus constitutes Brahman's body, 48, 392, 394, 469 sq.; mutual relation of s.

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(c) INDIVIDUAL S.

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311 sq.; the s. of man is imperishable, without beginning, immaterial, pure, wise, free from sin, old age, &c., passing all thought, immutable, omnipresent, 1, 312; 7, 82 sq.; 8, 44-6; 15, 10 sq., 340; 34, 79; 38, 29-33; 48, 63; parable of the s. as a charioteer, the body being the chariot, the senses being the horses, 7, 231; 15, 12 sq.; 34, 121; 48, 269, 355 sq.; the self-restrained, embodied s. in the city of nine portals, 8, 65, 65 n.; man's own s. is his enemy and his friend, 8, 67 sq.; immaculate s. not the agent of actions, 8, 105 n., 106, 123; 34, 33; inner s. void of symbols, immovable, pure, free from all pairs of opposites, 8, 160; inner s., of the size of a thumb, is always migrating in consequence of its connexion with the subtle body, 8, 190; how the s., getting rid of nature, abandons the body produced from it, 8, 235, 252 sq.; whence am I, and whence are you? 8, 311; restraining the s. in the s., one becomes emancipated, 8, 372, 392; subdue thy s., 10 (i), 45 sq.; s. is the lord of s., s. is the refuge of s., 10 (i), 45 sq., 87; created by Pragāpati, 12, 296; *the knowing s. is not born and dies not*, 15, 10; 48, 479, 524; the s. of a thinker is like pure water poured into pure water, 15, 17; fate of the s. at the time of and after death, 15, 18 sq., 173-7; Om is the bow, the s. is the arrow, Brahman is the aim, 15, 36; is pure and like a light within the body, 15, 39; inner s. consists of food, breath, mind, understanding, bliss, and has the shape of man, 15, 55-62, 68; *unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy s., the ruler within, the immortal. Everything else is of evil*, 15, 136, cf. 129, 138 sq.; the person who is the principle of every s., 15, 142-5; abides in the Breath, 15, 148; surrounded by senses (Prāṇas), 15, 163, 179; compared to the fire by the two

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(d) THE HIGHEST S.

Ātman, the S., is the cause of everything, 1, 124, 236-41; 15, 85-91, 105, 329 sq.; 34, 53-6, 274, 286; 38, 209 sq.; knowledge, and

all that is produced by knowledge, that is, the whole world, is the S., 1, 124, 245 sq., 312; 15, 111 sq., 184 sq., 249 sq.; 26, 420; he who loves the S., and delights in the S., becomes a Svarâg, 1, 124; the Sat is the S., 1, 124 n.; 34, 4 n.; 38, 209 sq.; 48, 89, 203; *that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the S.*, 1, 129 sq., 141; worshipped, sacrifices to S., 1, 136 sq.; 2, 293; 15, 88, 90; 25, 503 sq. and n.; the S. abides in everything, and all beings abide in the S., 8, 71; 15, 13, 116; 38, 242 sq.; Krishna is the S. seated in the hearts of all beings, 8, 88; Supreme S. not tainted by action, 8, 106; 38, 288; the Highest S. pervading the three worlds, supports the destructible and the indestructible, 8, 113; the pure great light which the gods worship, 8, 186; moving about above the waters, the Supreme S. does not raise one leg, 8, 189, 189 n.; the absolute, Supreme S., 8, 248, 310, 367, 394; *he is not to be grasped by the eye, nor by any of the senses. Only by the mind (used) as a lamp is the great S. perceived. He has hands and feet on all sides; he has eyes, heads, and faces on all sides; he has ears on all sides; he stands pervading everything in the world*, 8, 253, 332; above the S. is the Unperceived, 8, 317, 385; from the Prakṛiti the great S. was first produced, 8, 332 sq.; mythological deities, the Lord, and the H. S., 15, xxxiii sq.; Brâhmanas and Kshatriyas and all things are but food to the H. S., 15, 11, 340; 34, 116-18; the one S. is not contaminated by the misery of the world, 15, 19; differentiation of the one S., 15, 19; the S. is the Bright, the Immortal, 15, 24; is 'the True of the True,' 15, 105; what we love, when loving husband, wife, &c., is really the S. which is everything, 15, 109 sq., 182 sq.; 34, 274; 48, 385-90; *this S. is the lord of all beings, the king of all beings*, 15, 116, 179, 340; 34, 131 sq.; the S. who is within all, is he who breathes (Prâna), 15, 128 sq.;

34, 230 sq.; 48, 569 sq.; is a mass of knowledge, its nature is pure intelligence, 15, 176, 179; 22, 50, 50 n.; 34, 185 sq., 276, 281; 48, 38, 60, 89, 100 sq.; everything rests in the H. S., 15, 280 sq.; this immortal S. is like a drop of water on a lotus-leaf, 15, 296; the S. being one, becomes three, eight, eleven, twelve, infinite, 15, 304; the S. and the Sun remain as long as the egg of the world, 15, 337; all creatures are woven within the S., 15, 340; the H. S. identified with Sambhu, Bhava, Rudra, and other gods, 15, 340 sq.; 34, xxiii, 440; 44, 116; he who abides in the fire, in the heart (breath), and in the sun, they are one and the same, 15, 341, 343; H. S. cannot be the cause of the world, 19, 211 sq.; 45, 343-5, 343 sq. n.; reason or the intelligent S., the real deity of the Upanishads, 21, xxvii; Manu identified with the Supreme S., 25, xiii sq., lvii, lxiv, 512; the world is the body of the H. S., 34, xxx; 48, 227, 295; H. S. is higher than everything, 34, lxix; 38, 204 sq.; Pradhâna cannot be designated by the term 'S.', 34, 55-60; the individual soul goes to the S., 34, 59 sq.; the person in the eye, in the disk of the Sun, is the H. S., 34, 63; 48, 237-42; is ânandamaya, or consisting of bliss, 34, 66-8, 70-7; 48, 209-37; is *Rik*, Sâman, Uktha, Yagus, Brahman, 34, 79 sq.; the qualities of having true desires and true purposes attributed to the H. S., 34, 110; is free from Karman and the enjoyment of its fruits, 34, 117, 119 sq.; 48, 420; immortal, eternally unchanging, unseen, unheard, 34, 132, 281; organs of action may be ascribed to it, 34, 132; there can be one S. only, 34, 135, 282 sq.; 38, 69-73, 172; the Person called the internal S. of all beings, 34, 142, 171-4, 205; may be represented as the Gârhapatya-fire, 34, 150; the H. S. as the mere witness, i.e. the pure S., non-related to the limiting conditions, 34, 150; is the abode of heaven, earth, &c., 34, 161; is free of the activities of

seeing, &c., 34, 168 sq.; the qualities of being the True, of resting in its own greatness, of being omnipresent, and of being the S. of everything, can belong to the H. S. only, 34, 169; corresponds to the mental act of complete intuition, 34, 172; that after which sun, moon, &c., are said to shine is the H. S., 34, 192-4; the word 'light' denotes the H. S., 34, 195; 38, 407; with reference to the heart the H. S. is said to be of the size of a span, 34, 196-8; is the end of the journey, the highest place of Vishnu, 34, 239; is higher than the intellect, 34, 240; the great S. may denote the intellect of the first-born Hiranyagarbha, 34, 240; the calm, i. e. the H. S., 34, 241; is the intelligent soul of the Sāṅkhyas, 34, 241, 259; is above all attributes, 34, 249; is the centre of the whole world with the objects, the senses and the mind, it has neither inside nor outside, 34, 276; the S. makes itself, which is possible owing to modification, 34, 287; is not affected by the world-illusion, 34, 312; the one unchanging witness of the three states, the creation, subsistence, and reabsorption of the world, 34, 312; there results from the Gaina doctrine non-universality of the S., 34, 431 sq.; appears in manifold forms, 34, 440; 38, 66-8; the nature of the S. is eternal presence, 38, 15; is not an effect, 38, 15; is not the shaper of dreams, 38, 137 sq.; the creation of the worlds was accomplished by some inferior Lord, different from, and superintended by the H. S., 38, 206; not to be contemplated in the symbol, 38, 340-2; Pragāpati identified with the S., 43, xxiv; the Supreme S. has entered into the Year (of the sacrificial session), 44, 167; different from matter, 48, 96; *he of whom the Unevolved is the body, of whom the Imperishable is the body, of whom Death is the body, he is the inner S. of all things*, 48, 202; fire is his head, his eyes the sun and the moon, the regions his ears, &c., 48, 287, 289; abides, as Vaisvānara, in the

body of living creatures, 48, 291, 357; 'not born, he is born in many ways,' 48, 297; bodiless among bodies, 48, 424; activity of soul depends on H. S., 48, 556-8; *who dwelling in the S. is different from the S., whom the S. does not know, whose body the S. is, who rules the S. from within, he is thy S., the inward ruler, the immortal one*, 48, 557. *See also* Brahman, God (d), and Purusha.

**Self-concentration**, *see* Meditation.

**Self-conquest**: *the strong man is he who overcomes himself*, 16, 309 n.; 39, 75; to conquer one's self is the best victory, 45, 38 sq.

**Self-consciousness** (pragñā), the organs and parts of the body cannot accomplish anything without it, 1, 296-8; s. or egoism, the feeling 'this is I,' 8, 102 n., 322 n., 333 n., 336 n., 338; subtle elements of material things proceed from s., 34, 376.

**Self-control**, of ascetics, 8, 48, 126 sq., 246, 366; want of s., 8, 183, 236; energy in s., indispensable in order to reach beatitude, 45, 15-18. *See also* Self-restraint.

**Self-correction** is the happiness of the small man, 16, 391.

**Self-culture**: a Bhikkhu who has doubts in the system of S. (Sikkhā), is not free from spiritual barrenness, 11, 224, 229.

**Self-defence**, *see* Homicide.

**Self-existent**, *see* Svayambhū.

**Selfishness**, grief and avarice come from, 10 (ii), 154 sq.

**Self-restraint**, *is the best instrument of purification; s. is the best of auspicious objects; by s. he obtains anything he may desire in his heart*, 7, 231; devotion not to be attained without s., 8, 9, 21, 50, 60 sq., 64, 66-70, 103, 127, 182, 250; what real s. is, 8, 67, 168; is mental penance, 8, 119; defects of s., 8, 170. *See also* Restraint, and Senses.

**Self-sacrifice**, *see* Suicide.

**Semen**, *see* Seed.

**Se-na, Rishi**, his daughters give milk to the Bodhisattva exhausted by austerities, 19, xxi sq.

**Senâ** (or Enâ), female disciple of Sambhūtagaya, 22, 289.

**Senagit**, is a winter-month, 43, 108.

**Senagit**, n. of a king, whose son reached final bliss, 49 (i), 95.

**Senâpati**, Buddha visits the village of, 19, xxvii.

**Senika**, disciple of Sântisenika, 22, 293.

**Seniya**, see Bimbisâra.

**Sênô**, or Sênô, Sênôv, Av. Saêna, son of Ahûmstuf (Hûmstûv), disciple of Zoroaster, a priest at the renovation, 23, 203, 203 n.; 37, 230, 262, 262 n.; the times of S., 37, 406; admonitions of the righteous S., 37, 410 n.; a high-priest, 47, xi, 83, 83 n., 85 n.; priestly college established by S., 47, xxviii; his date, 47, xxx sq.; an upholder of the religion, 47, 166.

**Sensations**, different kinds of, 35, 70 sq.; defined, 35, 93; dependent on Karman, 35, 100.

**Senses**, worshipped at the Dikshâ by one who lives in the forest, 1, 75; relation of s. and elements, 1, 96-8; 8, 342 sq., 348-50, 352, 382-5; are only instruments, 1, 142; when freed from the s. the wise, on departing from this world, become immortal, 1, 147; Brahman directs the s., but is independent of them, 1, 147 sq.; eye, ear, mind, speech, breath, as five deities, 1, 185; speech is not intertwined with the other seven s. of the head, 1, 196; quarrel, as to pre-eminence, of the s., 1, 206 sq., 290 sq.; 15, 97 sq.; when breath departs, the s. also depart with it, 1, 223; compared to harnessed horses drawing about the body, 1, 233; 7, 231; 8, 187, 386; 49 (i), 22; the deities (mind, speech, eye, ear) bring an offering to Prâna, 1, 280, 281; the contacts of the s. (external objects) are not permanent, 8, 44; restraining the s. necessary for attaining tranquillity and release, 8, 50 sq., 57, 242, 246, 248, 251, 266 n., 362; sacrificing the s. in the fire of restraint, 8, 61; who controls the s. is not tainted by actions, 8, 64; the embodied self in the city of nine portals, 8, 65, 65 n.; enjoyments of the s. sources of misery, 8, 66; mind, chief of s., 8, 88; the ten s. and five objects of sense, included in the Kshetra, 8, 102; the soul presides

over the five s. and the mind which issue from nature and return to it, 8, 112, 112 n.; relation of s. to one another, and of mind and s., 8, 268-70; five s., the fuel for the fire connected with the Brahman, 8, 286; the sprouts in the holes of the tree of worldly life, 8, 313, 371; the ten s., and the one sense (mind), 8, 317; 38, 65 n.; contact of objects of sense with the s. is the source of delusion, 8, 335; the s. and the objects of s., and the five great elements to be placed together, and held by the mind, 8, 341; desire, wrath, &c., are got rid of by restraint of s., 8, 344; the group of s., the bonds of the wheel of life, 8, 355; the ascetic draws in his s. as a tortoise his limbs, 8, 366; the Supreme Self cannot be reached by the s., 8, 367; the Sannyâsin understands the s. and the objects of the s., 8, 368; the different kinds of sound, touch, colour, taste and smell, 8, 383-5; five s., the five fetters, to be cut by the Bhikshu, 10 (i), 86; 11, 181; he whose s. are trained, and longs for death, is called subdued, 10 (ii), 89; s. and Âsavas, 11, 301-3; are different from the Self, 15, 22; eight grahas, 'seizers' or s. and atigrahas or objects of sense, 15, 125 sq.; 34, cxi sq., 239; 38, 79, 83, 369; gather round the Self at the time of death, 15, 173 sq.; 38, 102; nature of s., 15, 329; are our greatest foes, 19, 297; renouncing all attachments to the objects of s., the fifth great vow of the Gâina, 22, 208 sqq.; five s. known through the Veda, 25, 505; the objects are beyond the s., 34, 239, 244; relation of the s. and their objects is based on the mind, 34, 239; elements and s., the product of Nescience, 34, 281; Sâṅkhyas enumerate sometimes seven s., sometimes eleven, 34, 376; 38, 82 sq.; 'the abode of the six' (s.), in Baudhdha terminology, 34, 404, 405 n.; produced from name and form, 35, 79; are not interchangeable, 35, 86-9, 98 sq.; action of s. by contact, sensation, idea, thought, &c., 35, 86-9,

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**Sensuality**, and asceticism are the two extremes to be avoided, 11, 146 sq.; sensual pleasures, *see* Pleasure.

**Serpents**, *see* Snakes.

**Servants**, rites to prevent them from running away, 29, 350 sq.; 30, 175-7, 296; there can be no lawsuit between master and s., 33, 234; disputes between master and s., 33, 273 sq.; law regarding master and s., 33, 298, 343-6; warriors, the highest class of s., 33, 345; s. refusing to do their work, 'open thieves,' 33, 360. *See also* Labourers, Slaves, and Wages.

**Sesha**, Vishnu's serpent, 7, 7.

**Seshadravyâ**, n. of a bathing-hall at Nâlandâ, 45, 420.

**Seshavatî**, granddaughter of Mahâvîra, 22, 194, 256.

**Setavya**, n. of a town, 10 (ii), 188.

**Seth** and Enoch, the prophets of Sabaeism, 6, xi; the Kaabah restored by S., 6, xvi.

**Seven** directors (in astronomy), 3, 39, 39 n.; s.-shrined temple of ancestors, 3, 102, 102 n.; penalty of twice s. head of small cattle, &c., 4, 175; s. pairs of men from Mâshya and Mâshyôî, 5, 57 sq.; s. powers of the demon Aeshm, 5, 108; s. planets, 5, 113 sq.; s. spaces of the

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#### (b) CLASSIFICATION OF S.

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**Sîsara**, father of Kumâra, who brings disease of children, 29, 297.

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**Siyâh-tôrâ**, *see* Siyâk-tôrâ.

**Siyâk** (or Siyâmak) and Nasâk, one of the first seven pairs of men, 5, 58 sq.; son of Mâshya, 5, 130; 47, 35, 127, 127 n., 140; Fravâk, son of S., 5, 132; primaeval ruler, 47, 121.

**Siyâk-tôrâ**, ancestor of Frêdûn, 5, 132; 47, 34.

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**Siyâvakhsh**, Av. Kavi Syâvarshân, son of Kâi-Ûs (Kâi-Kâûs), king of Iran, 5, 136, 136 n., 224, 226; 18, 90, 90 n.; 23, 222, 222 n., 303; 24, 64, 64 n.; 47, 14; formed Kangdez, 18, 257, 257 n.; father of Husravah (Khûsrôî), 23, 114 sq., 278, 304; 37, 28; of beautiful body, 23, 326.

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**Slander**, Brāhmanas speaking ill of others dwell in hell, 8, 182 sq.; the Bhikkhu abstains from s., 11, 190; sin of s., 13, 9 sq., 32; 24, 9, 305 sq., 356 sq.; 37, 45.

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## Soma.

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**Soul**.

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- (b) S. and body.
- (c) Mythological aspect of s., its fate after death, worship of ss.
- (d) Effects of good and evil works on the s.; the released s.

(a) VIEWS OF DIFFERENT SECTS AND SCHOOLS ABOUT THE NATURE, SIZE, ETC., OF THE S.

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(b) S. AND BODY.

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(d) SACREDNESS AND WORSHIP OF THE S.

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- Suvisuddha**, n. of the world of the Buddha Dharmaprabhāsa, 21, 195, 197.
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- Suyagña** Sāṅkhāyana, author of the Sāṅkhāyana-Gṛhya-sūtra, 29, 3-5, 123; honoured as teacher, 29, 123, 141, 220.
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**Svargit** Nāgnagita or Nagnagit, the Gāndhāra, quoted, 43, 21.

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(a) Guru or t. of the Veda in Brāhmanism.

(b) In Buddhism and Gāina religion.

(c) In Zoroastrianism.

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**Tretâ** age, *see* Ages of the World.

**Triagrams**, *see* Hexagrams.

**Trial**, *see* Judicial procedure.

**Tribes**: men of wild, low, aboriginal t., sacrificed at the *Puru-shamedha*, 44, 416.

**Tridhâtu**, n. of a teacher, worshipped at the *Tarpana*, 30, 244.

**Trikakud**, Mount, formed out of the eye of *Vritra*, 26, 15 sq.; salve from Mount T., 42, 61 sq., 381 sq.

**Trikavyangikâ**, a female ascetic, converted by *Buddha*, 49 (i), 191.

**Trikûlavat**, one of the princes of mountains, 8, 346.

**Trimûrti**, the gods Brahman, *Vishnu*, and *Siva*, 7, xxii, 128; 15, 304, 308.

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- Upādhi**, t.t., limiting adjuncts of the soul, 34, xxvi, xxx, lvii, lxii, lxiv, xcvi, cxxi; 38, 153. *See also* Brahman (b), Māyā, and Soul (a).
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- Upakāśinī**, a demon harassing children, 30, 211.
- Upakosala Kāmalāyana**, taught by the sacred fires, 1, 64-7; 34, cv, cviii, 126 sq.; 48, 273-7, 679.
- Upakosala-vidyā**, 'the Upakosala meditation,' teaches first Brahman as the cause, and then its various forms, 1, 64 n.; 38, 219, 233-5; 48, 679.
- Upakurvāna**, Sk. t.t., the Brahmanakārin for a certain time only, 38, 318 sq.
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**Upāli**, a young boy of Rāgagaha with sixteen other young boys, become ordained, 13, 201 sq.

**Upananda**, n. of a Nāga king, 21, 5.

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**Upanayana**, see Initiation.

**Upanishad**, t.t., meaning of the word, 1, lxvi, lxxix-lxxxiv; a hymn of the Rig-veda called 'U.', 1, lxvi; the word U. used with different meanings in the Upanishads themselves, 1, lxxxii sq.; means doctrine, 1, 136 sq.; secret vow, 1, 280 sq.; with the U. as the bow, hit Brahman, 15, 36; secret meaning, mystic import, 15, 46; 38, 216; 43, 339, 363 sq.; 44, 155, 155 n.; true name and doctrine of the Self, 15, 105; revelation, 15, 330; the Pumsavana and similar rites called 'U.', 30, xxi n.; the *Pañkarātra* called a great U., 48, 528; *whatever he does with knowledge, with faith, with the U., that is more vigorous*, 48, 682 sq., 684, 688. See also Upanishads.

**Upanishad-brāhmana**, a name of the *Khândogya* - brāhmana? 1, lxxxviii; the last book of the *Talavakāra-brāhmana*, 1, xc.

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*Upapātaka*, see *Sin* (b).

*Upasads*, Sk. t.t., see *Sacrifice* (i).

*Upāsaka*, Pali t.t., a lay devotee, 10 (ii), x. See *Buddhist laymen*.

**Upasampadā**, Pali t.t., Ordination, q. v.

**Upāsana**, or upāsana, Sk. t.t., devout meditation, 34, lxxviii, cxiv, 22; 38, 203 n., 253 n. *See* Meditation (a).

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**Upasruti**, a demon harassing children, 29, 296; 30, 211.

**Upastuta**, n.p., 32, 152 sq.; 46, 32 sq., 35 sq.

**Upasunda** and Sunda, Asuras, 49 (i), 116.

**Upatishya** Sāriputra, *see* Sāriputta.

**Upatissa**, called Dhamma-senāpati, or Sāriputta, 11, 1 n.; 13, 149 sq. *See* Sāriputta.

**Upavaktri**, *see* Priests (a, b).

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**Upāvana**, n. of a Bhikkhu, 11, 87 sq.

**Upavarsha**, a Mīmāṃsaka teacher, quoted by Śābarasvāmin, 8, 32; his views quoted and discussed, 34, xxxvii, 206 sq.; 38, 268.

**Upavasatha**, Sk. t.t., *see* Fasting (a).

**Upavattana** of Kusinārā, 11, 81, 85, 103 sq., 122, 247.

**Upavesi**, pupil of Kusri, 15, 226.

**Upavira**, demon harassing children, 29, 296; 30, 211.

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- Uposatha**, n. of the elephant king of a Kakkavatti, 36, 128 sq.
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- Uprightness**, see Righteousness.
- Uragas**, serpents, created, 7, 4. See also Snakes.
- Uragasutta**, t.c., 10 (ii), 1-3.
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- Ūrdhvasrotas** (Pali, Uddhamsoto), Buddhist t.t. for one who has reached the world of Avrihas, 10 (i), 57, 57 n.
- Ūrdhvanabhas**, n. of Vâyu, son of the Maruts, 26, 198, 198 n.
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- Ūrmyâ**, the night, invocation to, 32, 357, 362. See also Night.
- Ūrûdhayanî**, the holy maid, 23, 225.
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- Urugadhasp**, n.p., 47, 34.
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- Uruvelâ**, n.pl., Buddha at, 13, 74, 116, 118-34.
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- Urvâkshaya**, brother of Keresâsp, 18, 370; 23, 255, 255 n.; son of Thrita, 31, 234.
- Urvarâ** (the field), worshipped as a goddess, 29, 334.
- Urvaî**, the lower arazi, 12, 389 n.; 26, 91; 46, 305; mother of Vasishṭha, 14, xii, 140; legend of U. and Purûravas, 26, 91, 91 n.; 32, 307 sq.; 42, 521; 44, xiv, 68-74; 49 (i), 113; an Apsaras, 42, 411; 43, 108; the Ūrvaîs, i.e. the Apsarases such as U., 46, 318, 323 sq.
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- Usadhan**, son of Mazdayasna, 23, 216; king of Iran, 23, 222, 222 n., 303.
- Usanâ**, n. of a Rîshi, 32, 392, 397.
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- Usanas**, chief among the discerning ones, 8, 91, 91 n.; dialogue between the daughters of U. and Vrishaparvan, 14, xli, 237, 237 sq. n.; the world of U., 14, 308; Dharmaśāstra of U. quoted, 25, xxvii, xxvii n.; quotes a Sâtra of Manu, 25, xxxv; line of battle invented by U., 29, 234.
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- Ushahina**, n.d., worshipped, 31, 197, 202, 205, 209, 215, 219, 224, 387.
- Ushas**, the Dawn, morning prayer to, 26, 229 sq. n.; Bali to U., at the Vaisvadeva, 29, 320; invoked, 29, 343; 42, 161; 46, 281; Indra tries to conquer U., 32, 145; is the mistress, Pragâpati the master of the house, 41, 158 sq.; invoked in a charm to promote virility, 42, 31; U. and the rising sun dispel the evils of the night, 42, 318; or Sûryâ, Sûryâ Sâvitri, or Dyû, 42, 661; the red one, the Dawn, awakening all beings to welfare, goes along on her chariot, 46, 358 sq. See also Dawn, and Sûryâ.
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- Ushi-darena** (Ūdâstâr), Mount, seat of holy happiness, worshipped, 23, 11, 19, 33, 33 n., 283, 286, 309, 321 sq. See also Mountains.
- Us-hindu**, Mount, in the sea Vouru-Kasha, 23, 101, 101 n.
- Ushmapas** (gods) alarmed at the greatness of Krishna, 8, 94.

**Ushnih**, *see* Metres.

**Usig**, Kakshivat, son of, 12, 355; family of priests who have first established Agni, 46, 52 sq., 137, 139, 182, 202, 205, 228 sq., 271 sq., 341, 371; Agni called the U. of the gods, 46, 233, 261, 297; the U. have opened the mountain-prison of the cows, 46, 309.

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**Ut**, name of the person within the Sun, 34, 78, 79.

**Utathya**, Gautama son of, 25, xxvi sq., xxvi n., 78; husband of Matatâ, 49 (i), 44 n.

**Utayuti** Vit-kavi, son of Zighri, 23, 219.

**Utkîla Kâtya**, author of Vedic hymns, 46, 272, 274.

**Utkrishîa** gotra, Vagrasena of the, 22, 288.

**Utopias**, *see* Paradise.

**Utpalaka**, n. of a Nâga king, 21, 5.

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**Uttamaugas**, n. of a warrior, 8, 37.

**Uttaptavaiâûryanirbhâsa**, the 30th Tathâgata, 49 (ii), 6.

**Uttara**, attendant Bhikkhu of Revata, bribed by the Vaggian Bhikkhus, 20, 402 sq.

**Uttara**, disciple of Mahâgiri, 22, 289.

**Uttarabalissaha** Gana founded by Uttara and Balissaha, 22, 289.

**Uttarakurâ**, n. of the palankin of Arishanemi, 22, 277.

**Uttara-kuru**, n. of a rich town, 35, 3; one of the four great continents, 35, 130.

**Uttaramati**, one of the sixteen virtuous men, 21, 4.

**Uttara - Mîmâmsâ (-sûtras)** systematizes the *Gñânakânda*, 34, x; later than the *Pûrva-Mîmâmsâ*, 34, x; another name for *Vedânta-sûtras*, 34, xii, xiv, xiv n.

**Uttânasutta**, t.c., 10 (ii), 55.

**Uvâla**, the obstinately wrong Bhikkhu, 20, 27-31.

**Uvarî**, converted by Buddha, 19, 245.

**Uzava**, son of Tûmâspa, 23, 221, 221 n.

**Uzayêirina**, the holy lord of the ritual order, worshipped, 31, 197, 201, 204, 209, 215, 219, 224, 383.

**Uzya**, son of Vangu-dhâta, 23, 215.

## V

**Vâd**, n.d., the Wind, has the orange-scented mint, 5, 104; meat-offering to V. the righteous, 5, 337, 337 n.; invoked, 5, 403, 405. *See also* Wind.

**Vada**, n. of a religious book, 42, xx.

**Vadak**, mother of Dahâk, 18, 217, 217 n., 228, 228 n.; 47, 32, 136; produced evil progeny, 37, 185, 185 n.

**Vadast**, a Karap, 47, 143, 144 n.

**Vadavâ**, and Sûrya, 49 (i), 138 n.

**Vadavâmukha**, a Rishi, made the ocean salt, 25, 398 n.

**Vadavâ Prâtithyê**, worshipped at the Tarpana, 29, 123, 220.

**Vaddha**, the Likkhavi, falsely accuses Dabba, the Mallian, of immorality, his punishment, 20, 118-25.

**Vadhaghna**, *see* Dahâka.

**Vadhû**, the holy maid, 23, 225.

**Vâdhya**, *see* Gihvât V.

**Vâê**, *see* Vayu.

**Vâêbûkht**, n.p., 5, 146 sq., 146 n.

- Vâedhayangha**, n.p., 23, 210.  
**Vaëdist**, Vaëdistô, an ancestor of Zoroaster, 47, 34, 140.  
**Vaëdvôist**, a Karap preached to by Zaratûst, 47, 20 n., 55-7.  
**Vâêgereç**, brother of Hôshâng, 47, x, 8; cultivator and cherisher of the world, 47, 128.  
**Vaësaka**, struggle between Tusa and the sons of, 23, 66-8, 67 n.  
**Vaêtand-i Râghinôiz**, n.p., 5, 136.  
**Vafra** Navâza, when flung up in the air by Thraëtaona, worshipped Anâhita, and came down unhurt, 23, 68 sq. and n.; reached the distant Rangha, 23, 326, 328.  
**Vâga**, n.d., one of the Rîbhus, 44, 381; Savitri accompanied by Rîbhus, Vibhus, and Vâgas, 44, 480; plur., a name of the Maruts (?), 46, 292, 294.  
**Vâgapeya**, see Sacrifice (j).  
**Vâgasaneya**, see Yâgñavalkya.  
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**Vâgasaneyi-Samhitâ**, Îsâ-upanishad and Sivasamkalpa in the, 1, lxvi; quoted, 38, 393; V. and Satapatha-brâhmana, 44, xlii sq.; on the Purushamedha, 44, xxxiii n.  
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**Vâgaravasa**, n. of a teacher, 12, xxxiii; father of Nakiketas, 15, 1. See also Kusri V.  
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**Vaggumudâ**, n. of a river, 20, 375.  
**Vâgî**, n.d., invoked at the house-building rite, 29, 347, 347 n.  
**Vâgin**, n. of a teacher, worshipped at the Tarpana, 30, 244.  
**Vâgiratna**, n. of a teacher, worshipped at the Tarpana, 30, 244.  
**Vâgra**, n. of a Sthavira, 22, 288; disciple of Simhagiri, 22, 293.  
**Vagrabâhu**, a royal sage, 19, 97; 49 (i), 94.  
**Vâgrakshedikâ**, t.w., a philosophical Mahâyâna-sûtra, 49 (ii), xii-xix; translated, 49 (ii), 111-44.  
**Vâgranâgarî Sâkhâ** of the Kârana Gana, 22, 291.  
**Vâgrapâni**, n.d., Avalokitesvara assumes the shape of, 21, 411.  
**Vâgrasena**, n. of a Sthavira, 22, 288, 293.  
**Vâgravâlukâ**, n. of a river in hell, 45, 94.  
**Vâgrî Sâkhâ** of the Kaurika Gana, 22, 292.  
**Vâguttarâ**, converted by Buddha, 19, 245.  
**Vahidhrôs**, n.p., 5, 146.  
**Vahistôisti**, a Gâtha, 31, 187-94.  
**Vahmaëdâta**, son of Mâthravâka, 23, 213.  
**Vahman**, the Amshaspand, intercedes for the soul, 4, 373 sq.  
**Vâhrâm**, angel, his flower, 5, 104; the mighty, the victorious, 5, 228, 403, 405; the fire in which is V. (Varahrân), 18, 65, 65 n.; the strong (Verethraghna) V. co-operates with the departed soul, 24, 17.  
**Vâhrâm**, son of Mâh-vindâd, 37, xxxvi.  
**Vâhrâm Gôr**, Sassanian king, 5, 200 sq., 200 n.  
**Vâhrâm-shâz**, n.p., 5, 147.  
**Vâhrâm** the Vargâvand, or Shah-pûr, miracles at his birth, 5, li, 221, 221 n.; destroys the fiendish races, 5, li sq., 223, 228 n., 229, 231 n., 232.  
**Vâi**, see Vayu.  
**Vaibhâshikas**, 'Realists,' a school of Buddhists, 34, 401 n.; 48, 510.  
**Vaibhrâga**, a royal sage, 19, 97; 49 (i), 94.  
**Vaidabhritiputra**, n. of a teacher, 15, 226 n.  
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**Vaidarbhi**, Bhârgava, n. of a sage, 15, 271, 274.

- Vaideha**, caste, 25, 404 sq., 407, 409 n., 410 sq., 411 n., 413; Ganaka V., *see* Ganaka.
- Vaidehī**, chief consort of Bimbisāra, 49 (ii), v, 161-5; is instructed in the meditations on Buddha Amitāyus, 49 (ii), 165-99; obtains highest perfect knowledge, 49 (ii), 199.
- Vaidūryagarbha**, the 68th Tathāgata, 49 (ii), 7.
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- Vaigavāpa**, n. of a teacher, 15, 118 n.
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- Vaigayanta**, palace of the gods, 21, 342, 345.
- Vaikarna**, n.d., invoked at the marriage rite, 29, 278.
- Vaikhānasa**, Sk. t.t., a hermit, 2, 192, 192 n.; 48, 705.
- Vaikhānasa Sāstra**, *see* Vaikhānasa-sūtra.
- Vaikhānasa-sūtra**, or the Institutes of Vikhanas on the duties of hermits, is the Sramanaka-sūtra, 2, 155 n., 192 n.; 14, 259, 293; V. and Bauddhāyana Dharma-sūtra, 14, xxxiv; quoted, 25, xxvii-xxix, 202, 203 n.
- Vaikuntha**, n. of Vishnu, 7, 295. *See also* Indra (a).
- Vainas**, *see* Caste (f).
- Vaināsika**, i.e. Bauddha, 34, 414, 415.
- Vaipaskita**, *see* Tārکشya.
- Vaipaśyata**, *see* Tārکشya.
- Vairokanaramipratimanāḍita**, n. of a Buddha-field, 21, 393, 396, 419.
- Vairokanaramipratimanāḍitārga**, was in a former birth the queen Vimaladattā, 21, 429 sq.
- Vaisālī**, *see* Vesālī.
- Vaisampāyana**, relates the story of the Mahābhārata, 8, 150 sq., 229 sq.; worshipped at the Tarpana, 29, 122, 149, 220; 30, 245.
- Vaisāradyaprāpta**, n. of a Tathāgata, 49 (ii), 67.
- Vaishikas**, school of philosophy, non-difference of cause and effect defended against them, 34, xlix, 320-43; refutation of their tenet that the world originates from atoms set in motion by the *adrishta*, 34, 1 sq., 381-400; 48, 517; their belief in a non-intelligent soul, 34, liv; 38, 33-5; 48, 552; teach that the Lord is the operative cause of the world, 34, 17 n., 435; their argument against the Vedāntins, 34, 381; difficulties with regard to their six categories, 34, 394 sq.; their doctrine may be called semi-destructive or semi-nihilistic, 34, 401, 401 n.; refutation of their doctrine of many Selves, 38, 70; their opinion that the mind only proceeds to the new abode of fruition, 38, 104; forerunners of the V., their doctrine refuted, 45, ix, 237 sq., 343; views of the V. philosophy of Kanāda, refuted, 48, 430-67, 495-500. *See also* Philosophy.
- Vaishika-sūtras**, quoted, 38, 430.
- Vaishnava**, *see* Soma (b).
- Vaishnava sect**, the Vishnu-smṛiti recast by an adherent of the 7, xxvii-xxxii; the most important of Hindu sects, 34, xvii.
- Vaishapureya**, n. of a teacher, 15, 118 n.
- Vaishramaṇa**, *see* Kubera.
- Vaishavana**, *see* Kubera.
- Vaivadeva**, t.t., *see* Sacrifice (b, j); V. hymn, *see* Prayers (c).
- Vaivamtara** hermitage, Buddha goes to the, 49 (i), 122.
- Vaivānara**, *see* Agni (d).
- Vaivānaranirghosha**, n. of a Tathāgata, 49 (ii), 100.
- Vaivānara-vidyā**, or knowledge of Agni Vāivānara, 8, 259; 38, 187, 233, 249, 292, 400; 48, 629 sq., 632.
- Vaivāvasavya**, patronym. of a Hotri, 43, 333.
- Vaisya**: the sacred fire should be fetched from the house of a V. rich in cattle, 29, 13 sq. and n.; takes part in chariot race, 41, 29; sprinkles king from Asvattha vessel, 41, 84; hired to drink the Surā-liquor, 44, 233; son of V. woman not anointed, 44, 326. *But see* Castes.
- Vaitahavyas**, perished when they devoured the cow of the Brāhmana, 42, 170, 432.
- Vaitālika**, a dreadful mountain in hell, 45, 285.
- Vaitāna-sūtra**, of the Atharva-veda, treats of the horse sacrifice, &c., 44, xvi; on the Purushamedha, 44, xxxiii, xxxiii n., xli, xliii-xlv.

**Vaitaranī** (Pali Vetaranī), a river in hell, 7, 141 n.; 10 (ii), 124; 44, 438 n.; 45, 95; 'my own Self is the river V.', 45, 104; difficult to overcome, 45, 270; description of it, 45, 280.

**Vaiṭṭabhatīputra**, n. of a teacher, 15, 226.

**Vaivasvata**, n. of Yama, 15, 3, 3 n. *See also* Manu, and Yama.

**Vaiyāghrapadīputra**, n. of a teacher, 15, 225.

**Vaiyāghrapadya**, Indradyumna Bhāllaveya addressed as V., 1, 87; Buddha Āvatarārvi addressed as V., 1, 87. *See also* Aupoditeya.

**Vāk** or Speech, mentioned in a list of teachers, 15, 226; legend of Yagñā and V., 26, 30-3; sent by the gods to fetch Soma from the Gandharvas, 26, 53-8; the Soma cow identified with V., 26, 54, 56-63; legend of V. who became a lioness, 26, 114-16, 119 sq., 123 sq.; Suparnī = V., 26, 149; prayers to V., 26, 189; 29, 51, 299; 41, 38; metres produced from V., 26, 226; Agni associated with V., 26, 365 n., 367 n.; the one-thousandth cow given at the Trirātra is V., 26, 414, 414 sq. n.; the triple Veda the thousandfold progeny of V., 26, 436; 41, 140; 44, 343 n.; the pith of V. wished to desert the gods, 26, 450 sq.; is this earth, 26, 450 sq.; the voice of thunder, in the company of the Maruts, 32, 272, 275; victim for V., 41, 15; Sarasvatī V. the leader, yoke-fellow of Thought, 41, 39, 80, 173; offering for Brīhaspati V., 41, 70; world of V., 41, 145, 192; waters created out of V., 41, 145 sq., 192; the Angiras-like deity, 41, 154; from V. Visvakarman begat living beings, 41, 407; V. Virāg, daughter of Kāma, 42, 221, 593; escaped the gods and settled in the trees, 42, 437; speaks, 43, 323, 366; Indra is V., 44, 16; when the sacrifice is complete, V. is wholly gained, 44, 343; is the goddess Gladness, 44, 453. *See also* Sarasvatī, Speech, and Voice.

**Vaka Dābhya**, n.p., 1, 6, 21.

**Vāknavī**, *see* Gārgī V.

**Vākaspati**, n.d., Lord of Speech, 8,

262 n.; 26, 250; Kapila and V., 19, 134, 134 n.; V. Visvakarman, 26, 431; invoked, 26, 452 n.; Pragāpati, the Lord of Speech, 41, 5; prayer to V., 42, 209, 665; 44, 122. *See also* Vākapati.

**Vakhsh**, n.p., 5, 146.

**Vakkali**, was delivered by faith, 10 (ii), 212 sq.

**Vakkhaligga**, *see* Vātsaliya.

**Vakkula**, one of the five hundred Arhats who are to become future Buddhas, 21, 198; disciple of Buddha, 49 (ii), 90.

**Vākapati**, Lord of Speech, 8, 262 n.; *see* Vākaspati.

**Vakula**, an eminent Arhat or Bhikshu, 21, 2; 49 (ii), 2.

**Vākyakāra**, *see* Tāṇka.

**Vala**, demon, undone by Brīhaspati, 42, 193, 596.

**Valabhi**, the Gaina council of, under Devarddhi, 22, xxxvii sqq.

**Valāhassa Gāṭaka**, 11, 255 n.

**Valākākausika**, n. of a teacher, 15, 186 n.

**Vālakhilyas**, dialogue between them and Pragāpati Kratu, 15, xlvii, 291-302; sages who had left off all evil, who were vigorous and passionate, 15, 291; have, through Brahman-knowledge, gone to the road of Brahman, 15, 326; tried to create other gods, 25, 398 n.; by means of the V. the gods ranged over these worlds, 43, 56.

**Valkhash**, or Valkhas, the Askānian, Vologeses I, Parthian king, collected the remnants of the Avesta, 4, xxxvii-xli, xlviii, lxxv; 37, 413, 413 n.; 47, 82 n.

**Vallī**, Sk., 'creeper' used in the sense of 'chapter' in Upanishads, 15, xxiii.

**Vālmīki**, follows after Vyāsa, 19, 11; uttered the poetry which Kāvāna could not compose, 49 (i), 9.

**Vāmā**, mother of Pārva, 22, 271.

**Vāmadeva**, n. of a Rishi, 11, 172; author of Vedic hymns, 1, 215; 46, 310, 319, 327, 333, 337, 341, 344, 349, 351, 353, 355, 357, 358, 361; became immortal, 1, 244, 246; the Rishi V. says 'I was Manu, I was the sun,' 15, 88; 38, 238; 48, 252 sq., 618; saved himself from starva-

- tion, 25, 424; worshipped at the Tarpana, 29, 122, 220; honoured as teacher, 29, 141; had obtained intuition of his identity with Brahman and everything in the universe, 34, lxxv; 38, 37, 37 n., 101; 48, 71; became Brahman in his mother's womb, 38, 328; *Bṛihaduktha*, son of V., 44, 302; *Agastya* and V., seeking Rāma, 49 (i), 93, 93 n.
- Vāmadevya**, *see* Prayers (c).
- Vāmaka**, n. of a *Rishi*, 11, 172.
- Vāmakaśhāyana**, n. of a teacher, 15, 227; quoted, 41, 314; instructed by *Sāndilya*, 43, 345, 345 n.; pupil of *Vātsya*, 43, 404.
- Vāmani**, a name of the highest Self, 48, 272.
- Vanand**, Zd. *Vanant*, constellation, chieftain of the south, 5, 12, 13 n., 21; 24, 91, 91 n., 131; meat-offering to the star V., 5, 336; the star V. worshipped, 23, 9, 16, 97, 97 n., 351; the V. Yast, 23, 310.
- Vanant**, *see* Vanand.
- Vānaprastha**, t.t., Sk., the forester, or hermit, *see* Hermits.
- Vanāra**, n.p., 23, 205.
- Vanasaṁvaya**, n. of a town, 10 (ii), 188.
- Vanaspati**, 'lord of the forest,' offerings to, 26, 208 sq.; 29, 352; 44, 3 n., 253 sq., 336 n. *See* Soma (c).
- Vandaremaini**, brother of *Aregat-aspā*, fights against *Vistāspa* and *Zairi-vairi*, 23, 80 sq., 80 n.
- Vand-Aūharmaśd**, n. of a teacher, 5, 246 sq., 257, 371.
- Vandit-khīm**, epithet of *Pēshyōtanū*, 5, 229, 229 n.
- Vanfraghesn**, son of *Yim*, 5, 133, 133 n.
- Vaṅgantaputta**, *see* *Upasena V.*
- Vaṅghu-dhāta**, son of *Hvadhāta*, 23, 215.
- Vaṅghu-fedhri**, the virgin mother of *Ukshiyat-nemah*, 23, 195 n., 226, 226 n.
- Vaṅgīsa**, desires to know the fate of *Nigrodhakappa* who had recently attained *Nirvāna*, 10 (ii), 57-60; praises *Buddha*, 10 (ii), 73; saying of V. the Elder, 36, 322.
- Vaṅgīsaṁsutta**, t.c., 10 (ii), 57-60.
- Vānīdār**, son of *Airīk*, 5, 133.
- Vānīgrāma**, *Mahāvira* at, 22, 264.
- Vanity**, absence of, 8, 103, 114-16, 166, 246; destructive of a man's life, 8, 181; is dark conduct, 8, 320 sq.
- Vāṇīya** Kula of the *Kaurika Gana*, 22, 292.
- Vanōfravism**, the *Āspīgān*, 47, 34.
- Vapāhoma**, *see* Animal sacrifices (c).
- Vappa**, is converted by, and receives the ordination from *Buddha*, 11, 155 n.; 13, 99.
- Varadatta**, at the head of the *Sramanas*, under *Arishthanemi*, 22, 278.
- Varāhamihira**, quotes *Manu*, 25, xcvi.
- Varakasa**, n.p., 23, 212.
- Varanā**, t.t., 'that which wards off,' the non-released soul abides in it, 34, 153.
- Varanāvati**, river, its water wards off poison, 42, 26, 376.
- Varaprabha**, n. of a *Bodhisattva*, 21, 21 sq., 26 sq.; the 23rd *Tathāgata*, 49 (ii), 6.
- Varāza**, n.p., 23, 203, 205.
- Vardast**, an author of the *Sad Dar*, 24, xxxvii.
- Vardhamāna**, *see* *Mahāvira*.
- Vardhamānaka**, one of the celestial regions, 22, 190.
- Vardhamānamati**, one of the sixteen virtuous men, 21, 4.
- Vāredad-gadman**, Zd. *Varedad-bvarenō*, one of the producers of the renovation, 18, 78 n., 79; 23, 220, 220 n.
- Varedad-bvarenah**, or *Varedad-bvarenō*, *see* *Vāredad-gadman*.
- Varedhakas**, a tribe, conquered by *Vistāspa*, 23, 117, 117 n., 280.
- Varena**, *see* *Varenya*.
- Varenō**, demon of lust, of illicit intercourse, 5, 110; 18, 93; 37, 253, 253 n.; opposes *Ard* the righteous, 18, 270, 270 n.
- Varenya daēvas**, fiendish inhabitants of *Varena*, V. fiends, 4, 140; 23, 59, 224, 251, 292; spell against them, 4, 140, 140 n.; the female V. fiend, 23, 29; *Ahura-Mazda* helps to smite them, 23, 33; flee from *Mithra*, 23, 136, 144, 155; *Fravashis* protect from the female V. fiend, 23, 197.
- Vareshava**, the *Dānayan*, smitten by *Keresâsp*, 18, 370; 23, 296.

- Vareshna, son of Hanghaurvaungh, 23, 208.  
 Varesmapa, son of Ganara, 23, 213.  
 Varesmô-rao<sup>ka</sup>h, son of Frânya, 23, 204.  
 Varesmô-rao<sup>ka</sup>h, son of Perethu-afzem, 23, 219.  
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 Varuna, Vedic Indian god.

(a) V. in mythology.

(b) Worship of V.

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(a) V. IN MYTHOLOGY.

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#### (b) WORSHIP OF V.

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## (c) MITRA AND V.

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**Varunadatta**, one of the sixteen virtuous men, 21, 4.

**Varunânî**, n.d., mother of Sleep, 42, 167, 485.

**Varunapraghâsa**, t.t., the second of the four seasonal sacrifices, 44, 75, 75 n., 78. See Sacrifices (*j*).

**Vârûnî**, n.d., invocation to, 14, 251.

**Vâruny-upanishad**, see Upanishads (*a*).

**Varûthin**, n. of a teacher, worshipped at the Tarpana, 80, 244.

**Vasa Asvya**, hymn of, 43, 112, 112 n.

**Vasabha-gâma**, Bhikkhu Kassapa-gotta of, 17, 256-61.

**Vasabha-gâmika**, appointed on the jury at the council of Vesâlî, 20, 407.

**Vasalasutta**, t.c., 10 (ii), 20-4.

**Vasatîvarî-waters**, see Water (*b*).

**Vāsava**, the gods hear the well-spoken words of, 10 (ii), 64.

**Vâsettha**, Pali for Vasishtha, the Rishi, 11, 172.

**Vâsettha** and Bhâradvâga, two young Brâhmanas, instructed and converted by Buddha, 10 (ii), 108-17; 11, 168-203; addressed by Buddha, 35, 229.

**Vâsetthas**, the Mallas addressed as 11, 101 sq., 121-8.

**Vâsetthasutta**, t.c., 10 (ii), 108-17.

**Vasha**, see Sacred syllables.

**Vâshkalin**, questions Bâhva about Brahman, 38, 157.

**Vâshpa**, one of the five first disciples of Buddha, 19, 172; converts Sâriputra, 19, 193; a distinguished Arhat, 21, 2; 49 (ii), 2.

**Vasini**, the initiated boy given in charge to, 30, 154.

**Vasishtha**, famous Rishi, author of Vedic hymns, esp. of the 7th *Mandala* of the Rig-veda, 1, 216, 220; 29, 127; 32, 376, 380, 383, 386, 388, 437; 48, 332; married a Kândâlî Akshamâlâ, 2, 175 n.; 25, 331, 331 n.; 49 (i), 45; asks Brahman about final emancipation, 8, 314; most Varuna hymns ascribed to V., 12, xvii; the Dâkshâyana sacrifice called the V.-sacrifice, 12, 376, 376 n.; mentioned in the Vâsishtha Dharmastra, 14, xi sq., 16, 124, 140; born without a mother, 14, 180 n.; one of the seven Rishis, 15, 106; revered by King Antideva, 19, 12; 49 (i), 10, 101; Bharata and the Rishi V., 19, 95; a great Rishi king, 19, 274; Ganadhara of Arhat Pârva, 22, 274; Khumbya and V., 23, 224 n.; a sage and Pragâpati, 25, 14; Sukâlins (manes), offspring of V., 25, 112; swore an oath before King

- Sudās, 25, 273, 273 n.; 33, 98, 98 n.; formerly only priests of the V. family could be Brahmans, 26, 434 n.; 44, 212; worshipped at the Tarpana, 29, 122, 220; 30, 244; honoured as teacher, 29, 141; imprecations against V., 32, xlv n.; quoted by Nārada, on lawful interest, 33, 66; accused of witchcraft, 33, 98; 42, 1; the son of Brahman's mind, having parted from his former body in consequence of the curse of Nimi, was, on the order of Brahman, again procreated by Mitra and Varuṇa, 38, 235; Indra makes V. his Brahman priest, 42, lx; a Brahman and Purohita, 42, lxxv; V. and the Atharva-veda, 42, lxxv, lxxv n.; steals food in the house of Varuṇa, 42, 372; is the breath, 43, 5; on the relation between Varuṇa and Indra, 44, xxii; V. taught Indra the Virâg, and Indra taught V. the expiation rites of a Soma-sacrifice, 44, 212; teacher of Parāra, 48, 92; had reached intuition of the highest truth, yet entered after death on other embodiments, 48, 650 sq.; could not arrange the Vedas, 49 (i), 9.
- Vāsisht/ha-Dharma-sāstra**, or V.-Dharma-sūtra: relation between the Baudhāyana, V., and Gautama-Dharma-sūtras, 2, liii, lvii-lx; its relation to other works on Dharma, 7, xvi-xx; 14, xvii-xxv; connected with the *Rishi* Vasisht/ha of the Rig-veda, 14, xi sq.; belongs to one of the schools of the Rig-veda, 14, xii-xv; 25, 613; its position in Vedic literature, 14, xiii, xv-xvii, xix, xxvii; its date, 14, xv, xxv-xxvii; its home in Northern India, 14, xvi, xxvii; portions of the work not genuine, 14, xxi-xxv; text and translation, 14, xxvii sq., 1-140; quotes a Mānava Dharma-sūtra, 25, xxii, xxxi-xxxiv; quoted in Manu-smṛiti, 25, xxix sq., 278, 278 n.
- Vāsisht/ha** gotra, Trisālā of the, 22, 191, 193, 226, 230; Sthaviras of the V. gotra, 22, 286, 288, 290, 292, 294.
- Vasishth/as**, descendants of Vasisht/ha, wear braided hair, 32, 424. See also *Vāsettības*.
- Vāsishth/as**, a school of the Sāmaveda, 14, xv n.
- Vāsishth/hi** = Yāsā, wife of the Purohita Bhṛigu, 45, 65 sq.
- Vāsishth/hiyā Sākha** of the Mānava Gana, 22, 292.
- Vasor dhārā**, i.e., 'shower of wealth' oblation, 43, 213 sq.; its mystic meaning, 43, 221 sq. See also *Sacrifices* (i).
- Vassa**, V. rules, see *Monks*, and *Rainy season*.
- Vassakāra**, n. of a Brāhman, prime-minister of Magadha, 11, 2-5; Sunidha and V., the ministers of Magadha, who build Pātaliputta, 11, 18-21; 17, 101 sqq.
- Vāstavya**, a name of Rudra, the god of cattle, 12, 200 sq.
- Vāstoshpati**, n.d., 'lord of the homestead,' prayers and offerings to, 25, 91, 91 n.; 29, 85; 30, 95, 158; 41, 43 n.; 42, 640; sacrifice to V. on entering a new house, 29, 95 sq.; worshipped at house-building rites, 29, 215, 346 sq., 429; 30, 123, 205 sq.; the genius of home, 42, 135, 343, 494 sq.
- Vasu**, see *Vasus*.
- Vasubandhu**, composed a commentary on the *Saddharma-pundarika*, his date, 21, xxii; refers to the *Milindapañha*, 36, xvii.
- Vasudēva**, king of Sauryapura, 45, 112 sq., 115 sq.
- Vāsudeva**, n. of *Krishna*, 8, 75, 91, 98, 130, 230, 235, 254, 310, 312, 393; is everything, 8, 75; appears in four forms, as V., *Saṅkarshana*, *Pradyumna*, *Aniruddha*, 11, 267 n.; 34, 440 sq.; called *bhagavat*, the highest Lord, is the highest Brahman, and the highest cause, 34, xxiii, li, 440; 48, 23, 87, 127, 524 sq., 527, 529; from V. originated *Saṅkarshana*, 34, li; a surname of *Kapila*, who burned the sons of *Sagara*, 34, 294; to be worshipped, 34, 440; the only real essence, 34, 442; dialogue of V. and *Arguna* on knowledge originating in a future life, 38, 328 sq.; the god with the conch, discus, and club, who fights with an irresistible strength, has

no equal, 45, 48; *when V. is not meditated on for an hour or even a moment only; that is loss, that is great calamity, that is error, that is change*, 48, 85 sq.;—Vāsudevas are never born in low families, 22, 225; the mothers of Vs. wake up after seeing seven auspicious dreams, 22, 246. *See also* God (*d*), Krishna, Pradyumna, and Vishnu.

**Vāsuki**, n. of a Nāga king, chief among serpents, 8, 89, 353 n.; 21, 5; offering to V. at the house-building, 30, 124.

**Vasukra**, author of a Marutvatiya hymn, is Brahman, 1, 160.

**Vasundara**: Sundara and V. (should be Sunda and Upasunda), 19, 125.

**Vāsupūgya**, n. of a Tirthakara, 22, 280.

**Vasus**, a class of gods, 1, 35; 46, 42, 45; the morning-oblations belong to them, 1, 35 sqq., 50; 44, 173, 443, 480 n.; a Sāman addressed to them, 1, 36; with Agni at their head, 1, 41; 8, 88; 34, 216; seen within Krishna, 8, 92; alarmed at the greatness of Krishna, 8, 94; invited to sit on the Prastara, 12, 93; V., Rudras, Ādityas, the three classes of gods, 12, 135, 239; 26, 350, 411; 41, 241, 246, 264; 42, 135, 161; 43, 33, 75; 44, 291 n., 312 sq.; 'Vasu's means of purification,' Vasu is the sacrifice, 12, 186-8; eight V., enumerated, 15, 140; 26, 411; 44, 116; the purifying power of Vasu invoked against the sin caused by defiled food, 15, 312; rise in the East, lords of the East, 15, 338; 43, 100; Buddha mistaken for one of the eight V., 19, 72; 49 (i), 71; the manes of fathers, 25, 127; practised penance, 25, 475; Rudra together with the V., 26, 59; Agni with the V., 26, 93; 46, 157; invoked, 29, 198, 207, 344, 347; 30, 157, 159; 32, 296; 42, 55; 43, 25; 46, 198, 253; the cow, or Aditi, the daughter of the V., 29, 199, 275; 30, 174; 'if thou belongest to the V., I buy thee for the V.,' 30, 53; worshipped at the Tarpana, 30, 243; Maruts called V., 32, 334, 374, 378, 386, 412; Rudra the best Vasu, 32, 419; are

non-eternal beings, 34, 202; enjoy the nectars of the sun, 34, 216; 48, 368-70; the Vasu, dwelling in the air, the wind, 41, 103, 281; eight V. created, 41, 149 sq.; the wise gods, 41, 231; fashioned the earth, 41, 233; Ādityas, V., and Āngiras, 42, 89; bestow goods (vasu), 42, 116; help in battle, 42, 119, 121; Brihaspati with the V., 42, 135; the honey-lash (of the Asvins), daughter of the V., 42, 230; deities and metres, 43, 53; share of the V., lordship of the Rudras, 43, 68; where they wish to lay the Gārhapatya, 43, 118; Agni is Vasu, 43, 213; 46, 22; *but see* Agni (*d*); invited to the sacrifice together with Agni, 46, 281; have released the buffalo cow bound by the foot, 46, 354; Agni kindled by the V., 46, 372; Ādityas and V. are qualified for meditations, 48, 335-7; V. and Manus, 49 (i), 197; Indra and the V., *see* Indra (*e*).

**Vasuruta** Ātreya, author of Vedic hymns, 46, 372, 376, 378, 380.

**Vasūyavaḥ** Ātreyaḥ, authors of Vedic hymns, 46, 417, 419.

**Vasvī**, is the Soma-cow, 26, 59.

**Vāta**, Wind (god): offering to V. by the student who broke his vow, 25, 454; the friend of the waters, 32, 449; the greatness of his chariot, 32, 449; the breath of the gods, the germ of the world, 32, 449 sq.; hymns to V., 32, 449-51; the treasure of the immortal placed in his house, 32, 451; wafts medicine, 32, 451; Brihaspati tied an amulet for swift V., 42, 85 sq.; the broad atmosphere guarded by V., 42, 89; V. and Parganya invoked against the serpents, 42, 153, 161; Prāna is V., 42, 219; is the Gandharva, his Āpsaras the waters, 43, 232; expiatory oblation at a Soma-sacrifice to V., 44, 210; goes forward in triumph, 46, 325.

**Vātagiri**, demon converted by Buddha, 19, 242.

**Vatsa**, underwent the ordeal of fire, 25, 274, 274 n.; Rishi, 41, 358. *See also* Vatsas.

**Vatsa gotra**, Sthaviras of the, 22, 287, 293.

**Vātsaliya** (Prk. Vakkhaligga) Kula, of the Kāraṇa Gana, 22, 291; of the Kauzika Gana, 22, 292.

**Vatsanapāt** Bābhava, n. of a teacher, 15, 119, 187.

**Vātsapra** hymn, *see* Prayers (c).

**Vatsas**, make five Avadāna cuttings, 12, 192 n.

**Vātsimandavīputra**, n. of a teacher, 15, 224 n.

**Vātsīputra**, n.p., 15, 224 n., 225.

**Vātsya**, n. of a teacher, 12, xxxiii; 15, 118 n., 119, 186 n., 187, 227; 43, 272, 404.

**Vātsya gotra**, Sthiragupta of the, 22, 295.

**Vatṭagāmani**, King, Buddhist canon written down during his reign, 10 (i), xiii sq., xxv, xxxix.

**Vatthugāthās**, certain verses of the Sutta-nipāta so called, 10 (ii), 56, 125-8, 184-90.

**Vatthu-viggā**, a quack science, 11, 19 n.

**Vāvātā**, t.t., the king's favourite wife, 44, 387.

**Vavri** Ātreya, author of a Vedic hymn, 46, 407.

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Veda, Vedas.

- (a) Vedic Literature.
- (b) The three Vedas.
- (c) Study and knowledge of V.
- (d) Prerogatives of those who know or study the V.
- (e) Sacredness and deification of the V.
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(d) PREROGATIVES OF THOSE WHO KNOW OR STUDY THE V.

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the four Vs. belong to a legal assembly, 14, 20; Brâhmanas versed in the V., though deformed, sanctify the company at a Srâddha, 14, 52, 266 sq.; knowledge of the V. a chief qualification for Sishyas and members of a legal assembly, 14, 143-6; 25, 510 sq.; property which the king takes from men who died without heirs should be given to men well versed in the three Vs., 14, 179; the science of Brahman to be told to those who are versed in the V., 15, 41; a wife not to be chosen from a family in which the V. is not studied, 25, 76; families prosper by study of the V., 25, 86; only Brâhmanas knowing the V. shall receive alms, 25, 93; Brâhmanas learned in the V. to be entertained at Srâddhas, 25, 99 sq., 102 sq., 107, 110; student of the V. allowed to beg, 25, 430; disputes of ascetics and sorcerers should be settled by persons versed in the three Vs., 33, 281; great merit of him who refrains from killing, even in self-defence, one who regularly recites the V., 33, 285; a person engaged in V.-study must not be put under restraint, 33, 288; persons acquainted with the V. shall be heads of associations, 33, 347; they say of him who has studied the V., 'he is like Agni,' 41, 146; works enjoined on him only who has learnt the V., 48, 689, 691 sq.

(e) SACREDNESS AND DEIFICATION OF THE V.

Om is the beginning of all the Vs., 1, xxiv, 2; 8, 353; speculations on *Rik* and *Sâman*, 1, 2, 7 sq., 10, 12-15; lucubrations on the four Vs., as connected with the rays of the sun, 1, 38-40; are the limbs of the Brâhmî-upanishad, 1, 153; speech and mind are the two pins that hold the wheels of the V., 1, 246; the great *Rishi*, whose belly is the *Yagus*, the head the *Sâman*, the form the *Rik*, is to be known as being imperishable, as being Brahman, 1, 279; Vedic texts which purify from sin, 2, 275 sq. and n.; 14, 134, 311, 321, 328, 330; the Vs. are created, 7, 4; 8, 120; Vs. and Vedâṅgas in

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the images of the *Rik* and *Sâman*, 26, 27; *Rik* and *Sâman*, the bay-steeds (of Indra), 26, 371; 'the *Rik* art thou, the *Sâman* I,' 29, 36, 168, 282; 30, 190; Yagus and *Sâman*, and Garutmat, 29, 49; Vs. with the metres, invoked in danger, 29, 232; 'the V. called son,' 30, 210; the four Vs. sacrificed at the *medhâ-ganana* for the child, 30, 213; in the V. which is not the work of man no wish can be expressed, 34, 110; from the word of the V. the world, with the gods and other beings, originates, 34, 202-4; the V. is eternal, though the *Rishis* are the makers of sections, hymns, and so on, 34, 211-16, 317; 48, 332-4; seen by men of exalted vision (*rishis*), 34, 213, 223; the thousandfold progeny of *Vâk*, 41, 140; diseases healed by the V., 41, 141; by *Rik* and *Sâman* the gods were able to sustain Agni, 41, 266; *Riks*, *Sâmans*, *Atharvans*, Yagus, as divine beings, 42, 161; *Riks* and Yagus born from Time, 42, 225; hymn-verses and hymn-tunes as *Apsaras*, 42, 233; all the Vs. enter him who knows the mystery of a *Brahmakârin's* life, 44, 50; the *Rik*-texts are milk-offerings, the Yagus-texts ghee-offerings, the *Sâman*-texts Soma-offerings, the *Atharvângiras*-texts fat-offerings, the other Vedic texts honey-offerings to the gods, 44, 96-8, 100 sq.; imperishable are the Vs., 44, 174; the *Ângiras* are the V., 44, 366; he for whom the revolving legend at the *Asvamedha* is recited secures for himself all the Vs., 44, 370; V. and sacrifices, being causes of sin, cannot save the sinner, 45, 140; *Pragâpati* creates the gods by means of the V., 48, 331 sq.; taught to *Hiranyagarbha*, 48, 334; the *Âraṇyaka* is churned from the Vs., 48, 528; of non-human origin, *Aparâṇatamas* their teacher, 48, 529; *Sâṅkhya*, *Yoga*, Vs., and *Âraṇyakas*, members of one another, 48, 530. *See also* Revelation, and *Śruti*.

#### (f) CONTENTS AND AUTHORITY OF THE V.

V. texts, either extant or lost, the sole or first source of the law,

2, 1, 46 sq., 93, 158, 171, 175, 237; 14, 1, 4, 143; 25, 30 sq., 508; 48, 426; slaughter of animals which is in accordance with the precepts of the V. is no slaughter at all; *because it is from the V. that law shines forth*, 7, 170; 25, 175 sq.; Vs. refer to action (ritual), not to devotion, 8, 16 sq., 48, 48 n., 156; 34, 24, 38 sqq.; 48, 148-56; Vs. relate only the effects of the three Qualities, 8, 17, 48; *Gñâna-kânda* and *Karma-kânda* distinguished, 8, 17, 146; 34, xxix; rejected by Buddhism, 8, 25; the all-comprehending Vs. are always concerned with sacrifices, 8, 54, 54 n.; enjoin sacrifices, 8, 54, 62; 30, 323-5; the seat which those who know the V. declare to be indestructible, 8, 78; an authority for higher knowledge, for knowledge of Brahman, 8, 157, 159; 34, 23, 38, 317; Vs. proclaim the difference of Brahman from the universe, 8, 164; Brahman not to be seen in the four Vs., 8, 179 sq.; attacks on their authority, 8, 214; Vedic texts appealed to as authoritative, 8, 290, 305, 305 n., 322; to deny the authority of the V. is to destroy one's soul, 14, 62; opponents of the V. refuted, 15, 342; life of mortals, mentioned in the V., 25, 23; *Sruti* defined as V., 25, 31; the acts taught in the V., the best means of attaining supreme bliss, 25, 502 sq., 502 n.; cannot aim at conveying information about accomplished substances, 34, 21; prohibitory passages of the V., 34, 39 sq. and n.; authoritativeness of V. proved from its independence, basing on the original (eternal) connexion of the word with its sense, 34, 201, 295; Yoga practices enjoined in the V., 34, 297; the real sense of the V., that Brahman is the cause and matter of this world, 34, 361; *Sândilya* did not find highest bliss in the V., 34, 443; the *Bhâgavata* contains passages contradictory to the V., 34, 443; all parts of the V. are equally authoritative, and hence must all be assumed to have a meaning, 38, 156; Mantras enjoined in one V. only, are taken over into other

Vs. also, 38, 274; the members of the sacrifice on which the meditations rest are taught in the three Vs., so also the meditations, 38, 282; the most essential subject in the V. is the *Agnihotra*, 45, 137 sq.; gives rise to the knowledge of the four chief ends of human action, 48, 6; Mantras and *Arthavâdas*, their purpose, 48, 327-30; about the powers of the gods we know from V. only, 48, 472; gives information as to the nature of good and evil works, 48, 487; doctrines of *Kapila*, &c., opposed to the V., 48, 520 sq.; only works enjoined by the V. subserve the knowledge of Brahman, 48, 522; non-acceptability of all views contrary to the V., 48, 523. *See also* Scripture, and *Sruti*.

(g) VEDIC SCHOOLS (*KARANAS*, *SÂKHÂS*).

Influence of *Sâkhâs* on certain Upanishads, 1, lxx; geographical distribution of Vedic schools, 2, xxxiv sq.; *Gautama Karanas* of the *Sâma-veda*, 2, l sq.; a Parishad or a Brâhmanical school decides knotty points with regard to V.-study, 2, 44 sq. and n.; one *Sâkhâ* of the V. should not invidiously be compared with others, 2, 113, 113 n.; there are *Addhariya*, *Tittiriya*, *Kbandoka*, *Kbandava*, and *Brahmañariya* Brâhmanas, 11, 171, 171 n.; *Kânva* and *Mâdhyandina* *Sâkhâs*, 15, xxx; *Svetâsvataras* and *Karakas*, 15, xxxi; *Pippalâda-Sâkhâ* of the *Atharva-veda*, 15, xlii; *Maitrâyamiya-Sâkhâ* of the *Black Yagur-veda*, 15, xliii sq., xlvii-1; *Gana*, *Kula*, *Sâkhâ*, 22, 288 n.; Vedic schools supplanted by schools for special branches of learning, 25, xlii-lvi; adherents of *Rig-veda*, *Yagur-veda*, and *Sâma-veda* who study an entire *Sâkhâ*, 25, 102; *Sâkala* and *Bâshkala* texts, 29, 220; a *Brâhmana* of the *Rauruki Sâkhâ* quoted, 30, 72; members of a Vedic school had only to digest their own *Brâhmana* and *Samhitâ*, 34, x; sacrifices performed in different ways by members of different Vedic schools, 34, x; in the same *Sâkhâ* also there is unity of *vidyâ*, 38, 214-16; although the

Sākhās of the V. differ as to accents and the like, the vidyās refer to all Sākhās, 38, 272-4; Mantras and the like enjoined in one Sākhā are taken over by other Sākhās also, 38, 273 sq.; all Sākhās teach the same doctrine, 48, 13, 28, 80, 676.

**Vedagū**, t.t., Buddha's definition of the term, 10 (ii), 91.

**Vedanās**, t.t., sensations, pain arises from them, 10 (ii), 136 sq.

**Vedāṅgas**, the six, 2, 121; one who knows the Vedas and V., 2, 215; 25, 182, 182 n., 230, 334; created, 7, 4; Vedas and V. in Vishnu, 7, 10; teaching of the V., 7, 119; to be studied, 7, 123; one who knows the Nirukta among the members of a legal assembly, 25, xxvi, 1, 510; mentioned in the Manu-smṛiti, 25, xxvi, 56, 56 n., 58, 68, 73, 100, 110, 144; the V. and the special schools of science, 25, xlii-liv; Brāhmaṇas versed in the V., 44, 66.

**Vedānta**, meaning and use of the word, 1, lxxxvi n.; 8, 246 n.; germs of V. doctrines, 8, 147, 159 n.; the oldest of the six systems of philosophy, 15, xxxiv; is monistic, Sāṅkhya is dualistic, 15, xxxv; the orthodox view of V. not Evolution, but Illusion, 15, xxxvii; through V. and Yoga anchorites become free in the worlds of Brahmā, 15, 41; the highest mystery in the V. only to be taught to a son or pupil, 15, 267; doctrines of V. philosophy in Manu, 25, 3 n., 5 n.; doctrines concerning the origin of the world which are opposed to the V., 34, 289; philosophical view forming part of the V. system, 36, xxv; the V. heresy described in Gaiṇa books, but hardly mentioned by Buddhists, 45, xxv, xxv n.; V. or Sāṅkhya-doctrine connected with Gaimini's doctrine, 48, 5; Sāṅkhya-rāstra, i.e. V., its relation to other philosophical systems, 48, 531. *See also* Philosophy.

**Vedānta-mīmāṃsā**, or inquiry into the Brahman as being one with the embodied self, 34, 9, 9 n.

**Vedānta-paribhāṣā**, t.w., quoted 8, 220, 258 n., 286 n., 314 n., 333 n., 338 n., 339 n., 387 n.

**Vedānta-sāra**, t.w., quoted, 8, 186 n.

**Vedānta-sāstra**, or Sāṅkhya-rāstra (Sāṅkhya-mīmāṃsā), 'Sāṅkhya system' explained as, 8, 123 n.; literature of V., 34, xi; its aim, 34, 190; 48, 7-9; by whom to be studied, 48, 255.

**Vedānta-sūtras**, Upanishads referred to in the, 1, lxix; posterior to the Bhagavadgītā, 8, 30-3; their date, 8, 31-3; called Bhikṣu-sūtra? 8, 33; quoted, 8, 105 n., 188 n., 191 n.; Svetāsvatara-upanishad referred to as 'revealed' in the V., 15, xxxi sq.; make frequent references to the views of earlier teachers, 34, xii, xix; the Gāṇa-kāṇḍa is systematized in the V. only, 34, xii; presuppose the Pūrva-Mīmāṃsā-sūtras, 34, xiii; other names for the V., 34, xiv n., 9, 190; called Brahma-sūtras, 34, xiv n.; looked upon as an authoritative work, at a very early period, 34, xvi; numerous commentaries on them, 34, xvi; differences of Vedānta doctrine existed before their final composition, 34, xviii sqq.; conspectus of their contents, 34, xxxi-lxxxv; are throughout Mīmāṃsā, 34, xlv; claim to be systematizations of the Upanishads, 34, cii; translated with Śaṅkara's commentary, Vols. 34 and 38; have merely the purpose of stringing together the flowers of the Vedānta passages, 34, 17; translated with Rāmāṇuga's commentary, Vol. 48; their explanation by Bodhāyana, 48, 3.

**Vedānta texts**, meaning 'Upanishads,' 1, lxxxvi; 8, 8, 174 n.; 25, 213, 213 n., 215; Kṛishṇa the author of the V.t., 8, 175 sq., 113; reward conferred by them, 25, 59, 59 n.; what the study of the V. t. presupposes, 34, xxxii, 9-15; Brahman the uniform topic of all V. t., 34, xxxii, 22-47, 190; why V. t. are to be studied, 34, 9; all the V. t. teach that the cause of the world is the intelligent Brahman, 34, 60 sq.; have a twofold purport; some of them aim at setting forth the nature of the highest Self, some at teaching the unity of the individual soul with

- the highest Self, 34, 198; there is a conflict of V. t. with regard to the things created, but not with regard to the Lord as the cause of the world, 34, 263-6; do not contradict one another with regard to the mode of creation and similar topics, 34, 290; the cognitions of Brahman intimated by all the V. t. are identical, 38, 184-279; discussed in the *Sâri-raka-mīmāṃsā*, 48, 7; studied for the destruction of Nescience, 48, 39, 215; principle of unity the purport of all V. t., 48, 386 sq.; aim not only at knowledge, but also at the injunction of meditation, 48, 680. *See also* Scripture, and Upanishads.
- Vedāntins**, speak of *Mâyâ*, 8, 331 n.; objections against the V., based on the relation of suffering and sufferer, 34, 376-81; doctrines of V. refuted, 45, ix, 236 sq., 343-5; aim to ascertain the nature of Brahman from Scripture, 48, 148-56; disputation between *Ādraka* and a V., 45, 417 sq.
- Vedapāraṅgas**, *see* Holy persons.
- Vedārtha-saṅgraha**, a work of *Rāmānuga*, 34, xxi; 48, 78; quoted, 48, 138.
- Vedehiputto**, metronymic of *Agāta-satru*, king of *Magadha*, q. v.
- Vedi**, *see* Altar.
- Vedic Schools**, *see* Veda (g).
- Vediśā**, n. of a town, 10 (ii), 188.
- Vēdvoist**, a rich *Karap*, *Zoroaster* sent to, 47, xi, xxv.
- Vegayanta**, n. of a heavenly palace, 35, 11.
- Vēh-āfrīd**, n.p., 5, 138.
- Vehicles**, rules about the use of, for *Bhikkhus* and *Bhikkhunīs*, 17, 25-7; 20, 359 sq.
- Vehicles (yāna)**, t.t.: in spite of the apparent trinity of v. there is only one vehicle, the *Buddha-vehicle*, which leads to omniscience, 21, xxix, 40-59, 78-82, 88-91, 128-41; the three v. to attain the summum bonum, and the one *Buddha-vehicle*, 21, xxxiv; the three v. imitations of the *Āramas*, 21, xxxiv n., xxxvi; the threefold v. only used in times of decay to designate the one *Buddha-vehicle*, 21, 42; the *Buddha Padmaprabha* will preach the law by means of the three v., 21, 66; the three v. of the disciples, of the *Pratyekabuddhas*, of the *Bodhisattvas*, only a device of *Buddha's*, 21, 78-82, 88-91, 134, 136 sq., 180-3, 189 sq.
- Veils**, *see* Hindrances.
- Veins**, *see* Arteries.
- Velāmikāni**: the wife of *Bodhisatta Sudassana* was either a lady of noble birth, or a V., 11, 287.
- Veḥuvana**, n.pl., 10 (ii), 85, 87.
- Vemaḥitti**, for *Prākṛit Vemaḥitti*, *Pali Vepaḥitti*, *Sk. Vipraḥitti*, a chief of demons, 21, 6, 6 n.
- Vena**, King, perished through want of humility, 25, 222; *Niyoga* arose in his rule, 25, 339, 339 n.
- Venā**, female disciple of *Sambhūta-vigaya*, 22, 289.
- Vendidad**, contents of the, 4, viii-xii, lxx-lxxxvii; 37, 152-66, 152 sq. n.; is pre-Alexandrian, 4, lxx sq.; its fragmentary character, 4, lxx; translated, 4, 1-241; quoted, 5, 239, 239 n., 245, 250, 259, 270, 274, 310, 317, 323, 323 n., 340 sq. and n., 342, 348, 356, 360; 18, xxix sq.; 24, 331, 356; the revelation 'given against the *Daēvas*,' 31, 199 sq. n.; 37, 156, 402, 446; considered complete by the writers of the *Persian Rivāyats*, 37, 481 sq.
- Vengantas**, a Brahman clan, *Upasena* of the, 36, 270, 270 n.
- Venudeva**, a name of *Garuda*, 45, 290, 290 n.
- Vepaḥitti**, *see* Vemaḥitti.
- Veracity**, *see* Truth.
- Veraṅgā**, n.pl., *Buddha* takes a meal there, and the gods moisten it with the sap of life, 36, 37 sq., 38 n.
- Verethraghna**, n.d., who wears the glory made by *Mazda*, 4, 221, 221 n.; invoked and worshipped, 4, 248; 23, 6, 10, 15, 17, 32, 34, 36, 38; friendship between *Mithra* and V., 23, 137, 139; in the shape of a boar, with iron feet, &c., 23, 137, 235; ten incarnations in which V. appeared to *Zarathustra*, 23, 231-8; powers given by V. to *Zarathustra*, 23, 231, 238-40; the *Bahrām Yast* dedicated to V., 23, 231-48; invoked in battle, 23, 242 sq., 246-8; his raven incarnation, 23, 294 sq.;

- a conqueror of foes, 23, 327; V. the Ahura-given 'Blow of victory,' worshipped, 31, 205, 215, 219, 224, 309, 337, 337 n., 340, 348, 350, 385 sq., 391; 'slaying of Vritra,' victory, 32, 198.
- Vesālī** (Pali), Sk. Vaisālī, the city of Magadha, 10 (ii), 188; Sārāṇadada temple at V., 11, 4; Buddha at V., 11, 28-34, 40, 57, 59 sq.: 17, 108-24, 210; 19, 252-67; 20, 101 sq., 189, 320 sq.; Buddha's followers spend the rainy season round about V., while he stays at Beluva, 11, 34 sq.; Buddha praises V. and its Ketiya, 11, 40; Buddha's farewell to V., 11, 64; 19, 282 sq. and n.; Dāgaba at V., 11, 134; the courtisan Ambapālī of V., 17, 105, 171 sq.; the Likkhavis of V., 17, 106-8; *see also* Likkhavis: council of V., 19, xi, xiii, xv; 20, 386-414; the place of Buddha's Nirvāṇa, 19, 277; Buddha sets out on a journey from Rāgagaha to V., 20, 98; a stronghold of Gainism, 22, xiii, xvi; Mahāvira, a native of V., 22, 264; 45, 261.
- Vesālīe**, i.e. Vaisālīka, Mahāvira called so, 22, xi.
- Vesavāṭika** Gana, founded by Kāmarddhi, 22, 291.
- Veskō**, progeny, slain by Keresāsp, 37, 198, 198 n.
- Vessa** or Vessika, Pali for Vaisya caste, 10 (ii), x. *See* Vaisya.
- Vessāmitta**, n. of a Rishi, 11, 172.
- Vessantara**, an earthquake caused by his unbounded generosity, 35, 170-8; why did V. give away his wife and children? 36, 114-32; etymology of the name, 36, 125 sq. n.
- Vessavana** Kuvera, *see* Kuvera.
- Vetāla**, a kind of ghost, kills him who does not lay him, 45, 105.
- Vetaraṇī**, *see* Vaitaraṇī.
- Velhādīpa**, n.pl., a Dāgaba at, 11, 132, 135.
- Vēvan**, among the preparers of the renovation of the universe, 18, 78, 78 n.
- Vibhu**, the hall of Brahman, 1, 276, 277.
- Vibhu-pramita**, a name of the hall in the city of Brahman, 1, 132 n.
- Vibhus**: Savitṛi accompanied by Rbhus, V., and Vāgas, 44, 480.
- Vibhvan**, one of the Rbhus, 32, 343, 345; 44, 381.
- Vices**, conquered by King Ambarīsha, 8, 301-3; the v. of priests, warriors, husbandmen, and artisans, 24, 105 sq.; death better than v., 25, 224; about oppression and greed, 37, 105; four heinous v., 37, 177. *See also* Morality, and Sin.
- Victorious Ascendancy**, worshipped, 31, 197, 205, 209, 215, 219, 224, 340, 385 sq., 391.
- Vidadhahstu**, worshipped, 31, 349.
- Vidagdha Sākalya**, *see* Sākalya.
- Vidarbhī-kaundīnya**, n. of a teacher, 15, 119, 187.
- Vidārva**, or Vidarva: the white horse, the son of V., 29, 131, 204, 327; 30, 238.
- Vidas** (n. of a family), make five Avadāna cuttings, 12, 192 n.
- Vidast**, n.p., 5, 141.
- Vidaṭ-gau**, n.p., 23, 219.
- Videgha**, *see* Māthava.
- Videha**: Videgha=V., 12, 104 n., 106; Mahāvira lived as householder in V., 22, 194, 256.
- Videhadattā**, other name of Trisālā, 22, 193, 256.
- Videhas**, mentioned in the Sata-patha-brāhmaṇa, 12, xlii sq. *See also* Kāśī-Videhas.
- Vidhartri**: Agni addressed as V. or Bhaga, 46, 186, 190.
- Vidhātṛi**, a name of the Self, 15, 311; Vaisvadeva offering to V., 29, 86, 320; invoked at the house-building rite, 29, 347.
- Vidhātu**, Sraosha invoked against, 31, 304.
- Vidhura**: the Bodisat a wise man named V., 35, 288.
- Vīdi-sravah**, n.p., 23, 215.
- Vidōtu**, Aēshma rushes along with, 23, 143; demon assaulting the embryo, 23, 183, 185, 187.
- Vidura**, has a discourse with Dhṛitarāshira, 8, 136, 149 sq.; though born from a Sūdra mother, he possessed knowledge of Brahman, 34, 224, 228; 48, 338 sq.
- Vidut**, n. of a religious book, 42, xx.
- Vidyā**, Sk. tt. 'knowledge,' 34, lxvii-lxxvi, 6, 152. *See* Cognition, Knowledge, and Meditation.

**Vidyādharagopāla**, founder of the Vidyādhari Sākhā, 22, 293.

**Vidyādharas**, the palankin Kandrapabhā adorned with a train of couples of, 22, 197; a V. entered the mouth of a Dānava who had swallowed his wife, 35, 217; a V. committed adultery with a queen, was caught, and became invisible, 35, 217; enemies of the Dānavas, attendants of Śiva, 35, 217, 217 n.; souls of V., 48, 198.

**Vidyādhari Sākhā** of the Kauṭika Gana, 22, 292; founded by Vidyādharagopāla, 22, 293.

**Vidyākara**, a Brahman converted by Buddha, 49 (i), 191.

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- Vindhyakoshtia**, n.pl., the Muni Arâda lives on, 49 (i), 77.
- Vinirbhoga**, n. of an aeon, 21, 354.
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- Vipaskit**, invoked at birth ceremonies, 30, 55.
- Vipassî**, a saint, afflicted with disease, 36, 10.
- Viparyin**, the first of the seven Tathâgatas, 21, 193.
- Vipînidak**, 'the paederast,' one of the seven heinous sinners, 18, 218, 218 n.
- Viprabandhu**, one of the Gaupâyanas, 46, 415.
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**Viragâ**, river in the world of Brahman, 48, 648.

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**Visālā**, n. of the palankin of the Arhat Pārsva, 22, 273.

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**Vīśeshamati**, one of the sixteen virtuous men, 21, 4; son of a former Buddha, 21, 19.

**Vīśhas**, t.t., elements, 15, 313.

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**Vispêrad**, see **Visparad**.

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**Viruddha-âritra**, n. of a chief **Bodhisattva**, 21, 284.

**Visva**, a name of **Pragâpati**, 15, 292, 304.

**Visvadhâyas**, 'all-sustaining,' mystic name of a cow milked at the sacrifice, 12, 179 n., 188, 188 n.

**Visvakarman**, 'all-doing,' mystic name of a cow milked at the sacrifice, 12, 179 n., 188, 188 n.

**Visvakarman**, n.d., **Pali Vissakamma**, sent by **Sakka** to build a mansion for **Sudassana**, 11, 264-7; oblations to V., 12, 408 n., 419; 30, 126; 43, 266-9, 347; 44, 76 n., 77, 207; invoked, 26, 123; 41, 264; **Soma** libation for V. or **Indra V.**,

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42, 318, 522; 44, 213; n. of a teacher, 15, 119, 187.

**Virvasâman**, author of a Vedic hymn, 46, 413.

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**Virvavâsa**, a demon harassing children, 30, 211.

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**Virvavyâkas**, 'all-embracing,' mystic name of a cow, milked at the sacrifice, 12, 188 n.

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(b) Worship of the V. D.

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*Vituda*, the goblins, servants of, 2, 109 n.

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(b) Sacredness of w.

(c) The Ws. deified, goddesses.

### (a) THE ELEMENT W.

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### Wife, Wives.

- (a) In Indian religions and popular views.
- (b) In Indian law and custom.
- (c) In Zoroastrianism.
- (d) In China.
- (e) In Islām.

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**Woman**, Women.

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(c) W. in Buddhism.

(d) W. in Gâina religion.

(e) W. in Zoroastrianism.

(f) W. in China.

(g) W. in Islâm.

*See also* Abortion, Adultery, Daughters, Impurity, Marriage, Mother, Niyoga, Prostitution, Sexual intercourse, Widows, and Wife.

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(d) W. IN GAINA RELIGION.

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(e) W. IN ZOROASTRIANISM.

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(f) W. IN CHINA.

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326 n., 332; an unfortunate w. who has been seduced bemoans her fate, 3, 437 sq.; a lady assures her lover of her affection unto death, 3, 440; those who exercise forbearance with the ignorant, learn even from w., 16, 65, 66 n.; ignorance and retirement are proper in w., 16, 100, 101 n.; rules for w. driving in a chariot, 16, 205, 206 sq. n.; 27, 96 sq.; male and female are separate, but they seek the same object, 16, 243; 'the firm correctness of a w., in peeping out from a door,' 16, 293; their work in the preparation of silk, 27, 36; 28, 16, 16 n., 223 sq.; rules of propriety in intercourse between male and female, 27, 77 sq., 105, 454 sq., 470; 28, 298 sq.; ladies who should not be called by their names, 27, 100 sq.; tie up their hair in mourning, 27, 129; selling of concubines, 27, 145; mourning costume of w., 27, 156; w. paying visits of condolence, 27, 163; 28, 166; places of men and of w. at the funeral, 27, 175; on the roads men take to the right, w. to the left, 27, 244; their part in the ceremonies connected with the silkworm rearing, 27, 265; regulation of w.'s work, 27, 278, 278 n., 303, 435, 479; 28, 431; deer and w. sent as tribute to the ruler, 27, 433, 433 n.; the strong and the weak, 27, 440; *the w. follows (and obeys) the man:—in her youth, she follows her father and elder brother; when married, she follows her husband; when her husband is dead, she follows her son. 'Man' denotes supporter. A man by his wisdom should (be able to) lead others*, 27, 441; education of girls, 27, 477, 477 n., 479; w.'s dress, 28, 15 sq.; at festival meals w. do not remove the dishes, 28, 20; different mourning for males and females, 28, 44; the positions and functions of male and female, 28, 62; distinction between males and females, 28, 104; a man not to die in the hands of w., nor a w. in the hands of men, 28, 173; a man considers the head the most important to him, a w. the waist, 28, 389; the female overcomes the male by her stillness, 39, 32, 104; the members of

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#### **Works, or Actions.**

- (a) Good, useful, holy w.
- (b) Knowledge or devotion, and w.
- (c) Results of w., retribution.

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### World, worlds.

(a) Views about this w. (cosmology) and worldly existence.

(b) Origin, dissolution, and renovation of the w.

(c) Two, three, and more worlds.

### (a) VIEWS ABOUT THIS W. (COSMOLOGY) AND WORLDLY EXISTENCE.

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## ADDENDA AND CORRIGENDA

- Page 18, col. 1, l. 20, read '*see (i)*' for '*see (i)*'
- „ 32, „ 2, l. 15 from below, read '*Ātar*' for '*Atar*'
- „ 121, „ 1, l. 29 sq., read '*see* Holy persons. *See also* Castes' . . .
- „ 122, „ 2, l. 5 from below, insert '26, 452, 452 n.;' before '44, 79' . . .
- „ 135, „ 2, l. 11, after 'three)' insert '*Morality (b)*'
- „ 138, „ 1, l. 9, read '7, 135' for '17, 135'
- „ 170, „ 2, l. 27, read 'befools' for 'be fools'
- „ 202, „ 1, l. 10, read '*(n)*' for '*(n.)*'
- „ 202, „ 1, l. 11, read '*(n)*' for '*(n.)*'
- „ 216, „ 2, l. 23 from below, read '*Frêzûn*' for '*Frêdûn*'
- „ 233, „ 1, l. 9, read '*Sākha*' for '*Sākha*'
- „ 249, „ 2, l. 25, read '*Ātman*' for '*Atman*'
- „ 258, „ 2, l. 16, read '*Sacrifices (i)*' for '*Sacrifices (k)*'
- „ 262, „ 1, l. 7, read '*Hālingava*' for '*Hālingava*'
- „ 268, „ 1, l. 16 from below, put *comma* instead of *semicolon* after 319 sq.
- „ 283, „ 2, after l. 22 insert '*Hui or Liang, King, contemporary of Kwang-ze, 40, 321*'
- „ 285, „ 2, l. 5 from below, read '*Ī*' for '*I*'
- „ 297, „ 2, l. 22, read '*Ingratitude*, penance for, 7, 177; those who have' . . .
- „ 305, „ 1, l. 9, read '*Vistâspa*' for '*Vistâspa*'
- „ 318, „ 2, l. 5 from below, add '*See 3ze-kão*'
- „ 342, „ 1, l. 14, read '*Lî-khû*' for '*Lîkhû*'
- „ 383, „ 1, l. 19 from below, after '*See also*' insert '*Bhikkhus (b), Gaina monks, Gaina religion, Gainas, and*'
- „ 392, „ 1, l. 29, add '*See also Nôdar*'
- „ 399, „ 2, l. 13, read '*see Bhikkhus (c)*' for '*see Samgha*'
- „ 400, „ 1, l. 20, add '*See also Naotara, Vistâspa, and Vistauru*'
- „ 408, „ 2, l. 5, read '*Pañitabhûmi*' for '*Pañitabhûmi*'
- „ 413, „ 1, l. 23 from below, read '36, 52 sq.' for '36, 52 sq.'
- „ 442, „ 1, l. 2 from below, read '172-4, 482 sq.' for '172-4; 482 sq.'
- „ 515, „ 1, l. 8, read 'inner' for 'sinner'
- „ 536, „ 2, l. 9, read '*Vasativari*' for '*Vasativari*'
- „ 600, „ 1, l. 19, read '*Uspâsnu*' for '*Uspâsnu*'
- „ 634, „ 1, l. 31, after '*Abstinence*' insert '*Ascetics, Brahmakârin,* and after '*Fasting*' insert '*Gaina monks, Gainas, Hair, Hermits*'

The references to Volumes 2, 4, 10 are to the editions of 1897, 1895, and 1881; other editions of these volumes differ in pagination and to some extent in contents.

If the Index is used with Volume 2, edition 1879, in introduction after p. xiv deduct from one to five pages, and in text deduct after page 99 from one to three pages; if with Volume 10, edition 1898, add in part I in introduction eight pages, and in text after page 48 one page; in part II after page 35 deduct one page to eleven pages, increasing the allowance gradually through the part.